

THE  
 RULES of CIVILITY;  
 OR, THE  
 MAXIMS  
 OF  
 Genteel Behaviour,

As they are practis'd and observ'd by  
 Persons of Quality, upon several Oc-  
 casions.

Newly done out of the *Twelfth* Edition in  
*French*; containing among other Additions,  
 A Short Treatise of *THE POINT*  
*OF HONOUR*.

Together with  
 Some Necessary Marginal Annotations, in  
 order to accommodate these Maxims to  
 the Civility us'd in *England*.

L O N D O N,

Printed for *Robert Clavel*, and *Jonathan Robinson*, in  
*St. Paul's Church-Yard*; and *Awnsham* and *John*  
*Churchill*, in *Pater Noster Row*, 1703.



THE  
 RULES OF CIVILITY  
 OR THE  
 MAXIMS  
 OF  
 Genteel Behaviour



Newly done out and revised Edition  
 in two volumes, containing the original  
 A Short Treatise of the Principles  
 OF HONOUR  
 Together with  
 Some Necessary Marginal Annotations, in  
 order to accommodate the Maxims to  
 the Civility and in England

L O N D O N

Printed for Robert Church and Son, Stationers,  
 St. Paul's Church-Yard; and Andrew Millar,  
 Chancery-Lane, 1794

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## THE ADVERTISEMENT.

**T**His Treatise was never intended for the Press, but in Answer to a Gentleman of *Provence*, who being the Authors particular Friend, desired some few Precepts of Civility for his Son, at that time come newly from the Academy, and designed for the Court.

The Publication was judged useful, not only to such as had Children to bring up, but to others also, who though advanced in years, might be defective notwithstanding,

## *The Advertisement.*

standing, in the exactness and punctilio of Civility, so indispensably necessary in the Conversation of the World.

Upon which consideration he was induced to super-add something to the Ladies also, that both Sexes might participate of the profit. But as this Work cannot have relation to any but the Gentry, even so to them it is presented in a different manner : For, there being many persons (he is sensible) to whom these Rules are unnecessary, and who, if they pleased, could exhibit much better Directions ; to them it is he does most earnestly apply himself, that they would not only correct what is corrigible in his, but transmit to the Printer what other Notes and Observations, upon this subject, they

### *The Advertisement.*

they shall make of their own; to the end, that if it be judged worthy of a second Impression, it may come forth more copious and compleat,

For others, who not having opportunity or convenience of repairing to Court, and learning these Rudiments of Civility in their proper School; our hope is, with the least docibility (without which they are capable of nothing) they will reap their advantage, and thank us for our design of gratifying them.

And that the Success of this Enterprise might correspond the better to the Design, it is not impertinent to advise, That whilst this Treatise was in the Press, there was another put forth, Intituled, *The Education of*



## *The Advertisement.*

Prince ; which was the Labour of two of the most Eminent Wits of our Age. It would not be amiss, I say, if this Treatise were perused, to impregnate our Minds, and dispose them to the practice of such Vertues as are necessary for our several Conditions ; that for our Civility being laid upon a solid Foundation, may be a real Ornament to our Prudence and Learning ; whereas without the concomitancy of Vertue, it is nothing else but a Phantasm, or Masquerade.

But above all, it would be convenient, if we not only peruse but study, and that accurately, the *Treatise of Christian Civility*, very properly bound up with the two other, and not so short and succinct ; which two Books, by the  
seasonal

## *Advertisement.*

seasonableness of their Edition, seemed to be put out by these Excellent Masters, in assistance to mine: For their's comprehending the Theory and General Principles of Civility, and mine the particular Practice; their's serving as the First Part; and mine as the Second; betwixt both, the Work may be compleat; if it be no arrogance to add a Piece, low in its Price, and inconsiderable in its Materials, to a Fabrick of intrinsecal Riches, and of incomparable Architecture.

The

# The Chapters contained in this BOOK.

- Chap. I. **T**HE subject of this Treatise, and in what Civility consists. p. 1
- Chap. II. The Definition, circumstances, & different kinds of Civility. p. 3.
- Chap. III. The discrimination of things decent, from things indecent according to Custom. p. 8.
- Chap. IV. How we are to demean at our Entrance into a Noblemans House, how at his Door, and how in his Anti-Chambers. p. 14
- Chap. V. What regulates our Conversation in Company. p. 26
- Chap. VI. When we have audience from a great person, how we are to deport. p. 39
- Chap. VII. We must conform to the joy or affliction of the said great Person, and of neatness in general, p. 53
- Chap. VIII. Of Complements. p. 60
- Chap. IX. How we are to behave our selves at Church. p. 76
- Chap. X. How in our walk with a noble Person, and how we are to salute. p. 80
- Chap.

## The Contents.

- Chap. XI. *What is to be observ'd at Table.* p. 85
- Chap. XII. *What when we visit a noble Person, and what when he condescends to visit us.* p. 102
- Chap. XIII.. *What we are to observe at Play.* p. 106
- Chap. XIV. *What at a Ball.* p. 108
- Chap. XV. *Whether we may sing, or play upon an Instrument.* p. 111
- Chap. XVI. *What we are to observe in a journey, either in Coach or on Horseback, and what at Sports* p. 113
- Chap. XVII. *What we are to observe in writing Letters, with certain Precepts for Instruction in that faculty.* p. 118
- Chap. XVIII. *The Civility to be observ'd by a Superior to an Inferior.* p. 124
- Chap. XIX. *The Civility to be observ'd among Equals, a Description of Raillery.* p. 127
- Chap. XXI. *In what manner Respect is to be requir'd.* p. 201
- Chap. XXII. *Of the Obstacles that hinder Civility, wherein is treated of Countenance, or Behaviour.* p 202
- Chap.



## The Content.

Chap. XXIII. The Application of the  
Precepts of Civility to every Occasion.  
Of Flattery, and too great Scrupulous-  
ness. p. 202

Chap. XXIII. Some general Observations  
not unworthy our Remembrance, in Re-  
lation to the regulating of our Actions.  
p. 217

Chap. XXIV. The Conclusion of this  
Treatise. p. 225

A Treatise of the true point of Honour.

ART. I What Honour is. p. 229

ART. II. What the Point of Honour is  
p. 232

ART. III. Of the Different Species of the  
Point of Honour, wherein the Honour  
and Vertue of the Heathens is treated  
of. p. 239

ART. IV. Shewing all Points of Honour  
Center in Christianity. p. 256

ART. V. Of Baseness, and what it is  
p. 257

ART. VI. Of Pride, or the false Point  
of Honour. p. 259

ART. VII. Of Christian Revenge. p. 262

ART. VIII. A Recapitulation of the fore-  
going Maxims. p. 272

THE

THE  
RULES  
OF  
CIVILITY  
AND

*Genteel Behaviour:*

O R,  
Ways of Deportment observed in  
France, among all Persons of  
Quality, upon several Occasions.

CHAP. I.

*The Design of this Treatise, and in what  
Civility consists.*

**C**ivility, which we propose to treat  
of in this Book, is nothing but  
the Modesty and Decorum that  
every Man ought to observe both in his  
Words and Actions. It is not (in my

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2      *The Rules of Civility.*

opinion) to be expected that we should concern our selves with the *Good Grace*, Air, and Attraction, that is many times conspicuous in the Actions of several Persons, who by a particular, and natural Felicity, do please every body in every thing they do: No certain Rules can be prescrib'd for the Acquisition of that Faculty, as proceeding meerly from the liberality of Nature.

To please the corporal Eye, is no great matter, unless, at the same time, we can make our selves grateful to the Eye of the Mind; and therefore, that outward Grace is not to be look'd upon as the true Principle of *Politeness*; we must labour for something more solid, that may shew the good disposition within, as well as the graceful Comeliness without.

For, were nothing to be respected but that outward Grace, those who are unhappy in any corporal Deformity, would pass for Monsters among Men; whereas, if their Minds be well cultivated and imbellish'd, their Actions may be as grateful and agreeable, as the Actions of those, who have the advantage of a winning Out-side.

So

So then, to compleat our selves in true *Politeness*, we need go no farther than the Rules of Civility; and that Civility being nothing but a certain Modesty and courteous Disposition which is to accompany us in all our Actions, we could not more usefully discourse of any other Virtue, (suppose we were able) considering this directs us to the acquisition of a thing, that conciliates Applause, and the Affection of the whole World.

19

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C H A P. II.

*The Definition, Circumstances, and different kinds of CIVILITY.*

**A**CCORDING to the Definition of the Antients, CIVILITY is a Science that teaches to dispose our Words and Actions in their proper and just places. Which Science is unpracticable without an exact observation of these four Circumstances: 1. Our own Age and Condition; 2. The Quality of the Person with whom we converse; 3. The Time; and 4. The Place of our Conversation.



These Rules, tending to the consideration of our Selves, the Persons with whom we discourse, and the observation of Times and Places ; are so necessary, that to be defective in any one of them, renders all our Actions disagreeable and ungrateful, let our Intentions be never so good.

But it would be very hard to adapt our Rules exactly to all Men universally, to all Places in the World, and to all the Times and Circumstances of our Life : I am sensible that what is decent and commendable in one Nation, is ridiculous in another ; and, that a thing may be proper and plausible at one time, that a while after would be unseasonable and preposterous.

By reason therefore of this Variety, I shall treat only of the Civility us'd among Christians, and particularly in *France* ; after which, by certain Divisions and Examples, I shall make the Practice of it more distinct and intelligible.

As to that which relates to Embassies, or publick Employments, either in *France*, or in Foreign Countries, I shall refer my Reader to the Masters of Ceremonies,

remories, or such as have attended public Ministers, to give him Information.

And indeed, who can display the Manners of all the different Nations to which Young-men, whom we design to instruct, may have occasion to travel? Or what Rules of Civility can be given, when some Nations have no Civility at all in comparison of *France*? Besides, the Civility of others is different; and would rather clog and corrupt the Minds of our Youth, than contribute to their Improvement. Among other Countries again, their Ceremonies are too many; that is to say, they are so formal, affected, and regular, that a Trade is as soon learn'd, as how to demean oneself according to their Model; and when it were learn'd, it would signifie nothing to our Civility; for that ought, in a manner, to be natural, being nothing but Modesty, which consists not in a precise number of Steps, nor in certain methods of speaking (as Hypocrisie does) but rather fills our Minds with Christian Humility, and teaches us to respect other People, and in some measure despise our selves.

It is therefore no Reflection on this Book, if our young Gentlemen are not presented in it with all those different Ceremonies; it being most certain, that whoever is endued with this Modesty (which is indeed the only Civility) cannot be reputed rude or uncivil in what Nation soever he comes, especially if he be instituted according to the *French* Model.

*Modesty*, if rightly understood, is nothing but *Humility*. - But I am sensible by every days experience, that there are many Persons who pass for *civil* and *well-bred*, who are really otherwise, concealing great *Vanity* and *Self-love* under a counterfeit *Modesty*. However, if their *Humility* be counterfeit, they are glad to pretend to it, which confirms our Principle very much, and shews a necessity of it, and that *Modesty* and *Humility* are much the same thing. As to the Deceit or Integrity of the Heart, God himself judges afterwards; and for the most part he does it so effectually, that he confounds Double-dealers in their Enterprizes, and lays them and their Collusions so open (how formal and

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elaborate soever they be) that they are easily discover'd. Therefore true Humility ought to be the foundation of our Actions; which being practised by Persons of the highest Quality (whose Rank, Birth, or Fortune, not being able to exempt them, forasmuch as the greatest Men are indebted to their Humility for their respect among wise Men) is nothing else but the *Modesty* recommended in this Treatise.

This Virtue consisting not only in an humble and moderate Opinion of our selves, but in a genteel Preference of the Satisfaction and Accommodation of other People before our own, and an Abhorrence and Detestation of any thing that may disoblige them; whoever is endued with this happy Disposition, is certainly *modest*: and the Reason is, because, as there is nothing more offensive and unpleasing, than *Vanity* and *Pride*; so there is nothing more agreeable, and gains more upon the Affections of the whole World, than *Affability* and *Condescension*. It is a Character that God Almighty has imprinted upon all Virtues, to make them pleasing to every



body; but in a more intense and peculiar manner, to the Virtue of *Humility*.

And it is observed, that tho' a modest Man may not perhaps be so adroit and plausible in some of his Actions, yet he has this Advantage, that Men will rather excuse than reproach him; whereas an arrogant proud Man disoblige in every thing he does, let his outward Grace or Accomplishment be never so great. So that *Modesty* is the Effect of *Humility*, as the *Decency* of our Actions is the Effect of our *Modesty*.

### C H A P. III.

*The Difference betwixt things decent and indecent, according to custom.*

**T**O this may be added the Distinction betwixt things *decent* and *indecent*, *convenient* and *inconvenient*: For, let a Man be never so humble, if he be stupid and insensible, he will never pass for modest or civil, nor be fit for the Conversation of Persons of Quality. So that to arrive at this power of discriminating

minating betwixt things *decent* and *indecent*, it is principally necessary that we have a sound Judgment, and natural Understanding, to discern the different Qualities of things; for many times, for want of Wit, we make gross Mistakes; and making a Mystery of Trifles, pass over other things slightly, that are much more considerable.

The next thing to be exactly observed, is, what Custom has establish'd among us for *decent*, and what it has exploded as *indecent*.

A third thing there is likewise of no little importance; and that is, taking particular care how we confound *Familiarity* with *Civility*.

In the first Case, no Precepts can be given; it is a natural Faculty, and not to be supply'd totally by Art; tho' indeed, by good Education, and diligent Care, we may, in some measure, rectify that Defect.

In the second, we must know that *Custom* is formed by the general Consent of Persons of Quality, and certain innate Principles of Civility naturally imprinted in us: so that *Custom* is to be

our Guide and Model only in such things as Nature suggests to be decent and good; and we are to follow her Caution and Reservedness, where she judges them otherwise.

And indeed, we are so much oblig'd to conform our selves to the Talents that she has given us, that if we exceed her Prescriptions, either in word or deed (as many do, who are affected in their Language or Gesture) that constraint immediately discovers it self; and the general inclination that Men have for Plain-dealing and Simplicity, makes that Humour appear vain, ridiculous, and offensive.

Again, *Nature* being willing to conceal certain Parts of our Bodies, Use and Custom do so well consent to their concealment, that it would pass among Civil Persons for great *Indecency* to discover them: and it would be the same in performing such Actions, or speaking such Words, as *Nature* has forbidden.

In other Actions, where Nature not being so positive, has left us at liberty with other Creatures, (as in Coughing, Sneezing, Eating, Drinking, &c.) as Reason

Reason does naturally dictate, that the farther we keep from the Practice of Beasts, the nearer we come to that Perfection to which Nature directs. So good Breeding and Civility require, that tho' those Actions are naturally indispensable, yet we should perform them, at least with as much Decency, and as little Conformity with the Beasts, as is possible.

It is the same in some things which depend more upon Custom than Nature; as, pulling off the Hat in token of respect; giving Precedence at the Door, or Table; the Right-hand or Wall in the Street: which Formalities are so essentially necessary in good Breeding, that should a Man neglect to pull off his Hat, and salute another Person who had done it to him (tho' perhaps his Condition was inferiour) he would be thought very defective in his Education.

The third Caution, which consists in distinguishing betwixt being *Familiar* and *Civil*, is of the greater necessity; because in some cases Familiarity and Civility may agree well enough, when in others they are incompatible.

*Fami-*



*Familiarity*, I define, *A certain liberty that Persons acting or discoursing together do take, which disposes them by silent and reciprocal Consent to understand those things innocently meant, which if strictly taken would be offensive.*

It is moreover to be consider'd, that all humane Conversation is either betwixt *Equal* and *Equal*, *Inferiour* and *Superiour*, or *Superiour* and *Inferiour*; betwixt Persons of *long*, of *little*, or *no Acquaintance at all*.

Betwixt Equals, if their Acquaintance has been long, *Familiarity* is commendable; if their Acquaintance has been little, their Familiarity ought to be less: but where there has been no Acquaintance, it will be rude to be *familiar*.

From an Inferiour to a Superiour, tho' their Acquaintance has been great, (without express Command) Familiarity is *indecent*; but where there has been no Acquaintance, it would be *brutish* and *insolent*.

From a Superiour to an Inferiour, *Familiarity* is not only *tolerable*, but *obliging*: So that according to these Precautions, all our Actions, in regard of  
other

other persons, are either absolute or dependant, according to the three premised differences of Superiours, Equals, or Inferiours. To the first, all things are lawful, because of their eminence and authority; and because we have no right of censuring them. To the last, nothing is lawful, but what is modest and agreeable to our Prescriptions. So that with the two first *familiarity* may be tolerable, but with the last, by no means (without expresse Command) and then with great caution.

But because general Rules are very serviceable to a Person that knows how to apply them, without doubt it will be useful to reduce them to certain Heads, whereby they will become more intelligible and plain.

To give you therefore an Essay, we shall begin with such as may conduce to the conversation of an Inferiour with his Superiour, betwixt whom there had been formerly some little acquaintance: We will suppose such a person desirous to be instructed; we will attend him in his Visits to that greater person; and we will direct and conduct him in all times  
and

and places where he may have any occasion of converse with him.

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## CHAP. IV.

*How we are to enter into the House of a Great Person ; what is to be observed at the door, and what in the Anti-Chamber.*

**A**T the door of a Prince, Lord, or Great Person, it would be uncivil (if shut ) to knock loud, or above one Knock.

At the door of his Chamber or Closet, it would be rude to knock; we are only to *scratch* and when in a King or Prince's Lodgings, our Name is demanded by any of the Officers, we must give him our Surnames only, without the addition of *Master*.

It is not civil to enter into their Houses or Chambers wrapp'd up in a Cloak : For who should do so in the Court of a King, would be in danger of Correction ; and a Stranger would be

be impudent to run in of himself without introduction.

If no body be by to introduce us, we must feel if the door is lock'd or bolted within; if it be, we must not knock, but expect patiently till it be open'd, or scratch gently: If no body comes, we must remove farther off, lest we be taken for spies, and thought to be listning, than which nothing is more offensive to Persons of quality.

It is but civil likewise to be uncover'd in all the Rooms of state, and Anti-Chambers; and he that first enters, is oblig'd to salute (or pull off his hat) first.

Some have been so *refn'd* in Foreign parts, that they will neither be cover'd nor sit with their backs turn'd toward the Picture of an eminent Person.

It is not good breeding to desire a person above our own rank to be cover'd; and it as bad if we put on our own hats, being in discourse with an Equal or Inferiour; not to make him do the like, if he be not a dependant.

And



And this is to be more particularly observ'd where the persons are under any Character or Quality that may require respect; as if they be Aged, or Ecclesiasticks. In that Case, if you think not fit to speak to them bluntly, as in these terms, *Put on your Hat, Sir*, or be cover'd, &c. you may do it by Circumlocution, as by pretending it is cold, or else tell him in a familiar way, *Come, be ruled by me for once, let us be cover'd, and lay by this Ceremony.*

If you be inferiour, you must have a care (as was said before) not to speak to your superiour to be cover'd, or to put on your own Hat till he desires you; and even then, if his Quality be extrarodinary, you must do it with some reluctance, but not so as to be troublesome.

If your distance be great, and you very much the superiour; you must not press him too much to be cover'd who is of so inferiour a condition, as that he cannot do it without violence to his duty. It is a rudeness that would expose a Man to an affront, to stand with ones Hat on in a Chamber where the King or the Queen's

Queen's Tables are cover'd; or to stand cover'd when the Officers pass by with the Cloth and Napkins.

In the King or Queen's Bed-Chamber we must stand always uncover'd: In the Queen's Chamber the Ladies that enter, make their Courtesies towards the Bed; nor is it permitted to any to come near, though there be no Balustres about it.

Besides the Reverence which the Ladies pay to the Bed, they are oblig'd by way of respect, to pull off their Scarfs and their Hoods, and to let down their Gowns; for it is reckon'd a great indecency in any of them to enter the Queen's Chamber with their Gowns tuck'd up, their Vizards on their face, or any but a thin Hood upon their heads. It is to be observ'd likewise, that their Courtesie is never to be short or hurry'd, but grave and low, where the room will bear it, and bowing handsomely with the body when they pass by,

It is likewise uncivil to wear a Mask any where in the Company of a Person of quality where they may be seen, unless they be together in a Coach. It

It is the same to keep on a Mask when they salute any one, unless at a great distance; and even then it is not to be done to a Person of Royal Quality.

Where the Curtains are drawn about the Bed, it is unmannerly to sit down upon the Rails, or to lean upon the Arms or Back of the King's Chair, which is usually turn'd against the Wall: Nor is it good breeding to walk up and down in the Anti-Chamber, whilst you are attending: It is expressly forbidden in the King's Household, and he who does it, shall be sure of a *Reprimande* from the Ushers, and perhaps be turn'd out. To *sing* or *whistle* whilst you are standing is little better, (though it be for your diversion;) and to do it in the street, or in any other places of Concourse, is *ridiculous*..

CHAP.

C H A P. V.

*How to regulate our Discourse in Company.*

**A**S it is a sign of Inconsiderateness and ill-Breeding, to come boldly into a Room where Persons of quality are in discourse, unless you have business, or can pass unobserve'd; so it is rude, when you do come in to cry out at a distance to those with whom you are most acquainted (as some do with a loud Voice) *Your servant, Sir; Your servant, Madam; Good-morrow t'ye;* and the like vulgar ways of Address. But you must come in deliberately and gravely, and when you are come up to them, salute them modestly without affectation.

It is no less indecent to pull a Person of quality by the Cloak or Sleeve, tho' you have business with them, it being more manners to attend till some fair Opportunity is offer'd to speak with them. If they be whispering with other persons, 'tis but civil to retire, and stand off, till their discourse be finish'd. If your business



Business be important, and for the advantage of the person with whom you would speak, you must put your self into some place where he may most conveniently spy you out; and approaching respectfully in your turn, deliver your self a loud, or privately, as you think most convenient.

You must be circumspect likewise in your Motion, not stamping too loud upon the Floor, not drawing your Legs after you, nor marching in, as if you were leading a Dance; nor keeping time with your Head or Hands; but advancing sedately and discreetly, without staring, or turning your Head either one way or other.

When you come into a Room, if the Company in civility rise to you, you must be sure not to sit down in any of their Places, but dispose your self somewhere velle, at the lower end of the Room, remembring always that it is very absurd to sit down and place your self, whilst there are any Persons of quality standing.

Much

Much more are you to be cautious of inquiring after their Discourse, or interrupting them, by demanding bluntly, *who such a Person is? or, who it was that said, or did so and so?*

It is likewise very uncivil in Company to discourse with any Man; or to speak to a Servant in a Language that the rest do not understand. It is no less unmannerly to whisper to another, and laugh when you have spoke; for People will be jealous you have said something of them, and have just Reason to be offended.

It would be unnecessary to advise (what is a common Document for Children) That when you answer *Yes*, or *No*, you must always add *Madam*, or *Sir*, &c. It is obvious also, that when you answer *No*, in contradiction to some Person of quality, you must not say bluntly or positively *No*; but by way of Circumlocution, *You will pardon me, Sir; You will excuse me, Madam, if I presume to say so and so.* It is rustick also, and favours too much of Country Wit, to add *Sir*, or *Madam*, to any Word that may be taken Equivocally;

vocally ; as, to say, *This is a fine Gelding, Sir ; This is a fine Mare, Madam ; Or, he was mounted upon an Ass, Sir.*

It is an unpardonable piece of Ill-breeding to make comparison with the Person to whom you are speaking, to discover the Imperfection of another ; as, to say, *I know such a Man very well, I have seen him drunk : He is thick-shoulder'd, or grey-headed like you.* Or to tell a Lady, such a person is of no good reputation ; *I know her well ; she is fat and swarthy, like your Ladiship.* 'Tis Rudeness also to find fault with the Defects of a third Person before another, that is unhappy in the same ; as, to say before a Lady, who is Flat-nosed, *It does not become such a Lady to pretend to be a Beauty, with her flat Nose :* Or to cry, *'Tis pleasant, in troth, to see a lame Person find fault with a Step in such a Sarabrand,* before a person that labours under the same Imperfection.

It is unhandsome also, after *Sir, or Madam,* to add the Surname or Quality of the Person to whom you speak ; as to say, *Yes, Monsieur Cicerville ; Yes, Mon-*

*Monsieur le Marquis* : You must say only, *Yes, Sir.* \* Note, That this Precept cannot take Place in

England, where it is no Breach of good Manners to say, *Yes, Mr. Short ; Yes, Colonel ; Yes, Sir John.*

It is unhandsome likewise (as many do) when a thing is spoken obligingly to you, to say rudely, *You are mistaken, Sir ; it is not so.* You must rather turn the Phrase, and say, *Sir, 'tis your favour to say so : 'tis more than I deserve.*

You must be careful in your relation, to forbear commending your self. And if the passage happen'd in the Company of Persons of quality, to speak in the plural number, as to say, *We went to such a place ; We did such and such a thing ;* you must mention only the Lord or the Persons of greatest quality, and say, *his Lordship went to such a place ; his Lordship did so and so.*

If an eminent Person plays on your side against other two ; when the Game is up, you must not say, *we have got the game, or we are up ;* but *your Lordship has got the game ; or, Sir, you are up.*

When



When an inferiour speaks of any thing he did for, or heard from his superiour; he must not say flatly, *Master, such a one told me so*; or, *Master, such a one imploy'd me*, especially, if the person be by: But he must say, *you did me the honour; you put your self to the trouble to tell me so.*

It is to be observ'd likewise that the terms of your Compliment must agree, as when you say, *It was your goodness to do me that favour*, it would be rude to say, *It was your goodness to do me that service.* *Service* and *Friendship* are words to be used only among Equals, or from a Superiour to an Interiour. It would be ridiculous to say, *Sir, I beseech you to be so kind as to do me such a service; but rather such a kindness, or such a favour,*

You must be cautious likewise not to use Commanding Words to Persons independent; but instead of *Go, Come, do such a thing, say so and so*; you must vary the Phrase, and say, *You would do well to go to such a place: If you think good, you may come hither: It would not be amiss to do so and so.* Instead of saying, *You would be ridiculous to do so and so*, you must say, *It would be ridiculous. &c.*

A Person pretending to the least competency of discretion, would betray himself very much to hedge in a discourse of his Wife, his Children, or Relations, before strange Company. If occasion be offered, he may speak of them; but it must be modestly, and not long.

It is not decent to launch out into the praise of ones Wife, or to mention her by her Title, or by any other term of dearness that is used betwixt Man and Wife; as, for a Governor, speaking of his Wife, to say, *My Lady-Governess did such a thing: My Joy is the handsomest; my Sweet is the most prudent, &c.* whereas he should say only *his Wife*.

When a Woman makes mention of her Husband, she may use his name with the addition of Master, unless his condition be very inferiour: But if the Company before whom she speaks, be much above his quality, she is to say only *my Husband*.

It is not discreet for a man to express too much Fondness of his Wife before Company, no more than it is commendable in her to say, *Sir*, to her Husband at every turn; tho' a thing too common among our Citizens Wives. C It

It is not good manners to inquire too particularly of the Husband concerning his Wife, unless you have not seen her a long time; or you have been upon a Voyage, or she had some desperate Fit of sickness.

When it is decent for you to inquire after her, you must not mention her in the same terms with her Husband; for though he cannot call her any thing so properly as *Wife*, yet it would be rude in you to ask him, *Pray, Sir, how old is your Wife*; you must rather say, *Pray, Sir, how old may your Lady be? I wish her Ladyship her health.*

It would in like manner be ridiculous, if speaking or writing of your Parents, you should say, *My Lord my Father*, or *my Lady my Mother*, belongs only to Princes, and Persons of extraordinary Quality. You must say only, *My Father, my Mother, &c.* as being terms more proper, and suitable to their natural affection. Neither is it handsome in Children of any considerable Age, to call their Parents *Papa, Mama*; which terms are utterly out of fashion among Persons of quality: but the Children of Noblemen may call their Father, *My Lord.* It

It is not civil, speaking of a Person of quality ( in his presence ) to a third Person, to name the Person of quality, and carry on the Discourse afterwards by the word *he*. For example, if speaking to Sir *Alexander of Count Harcourt*, in his presence, *Sir Alexander* should ask you *who it was that reliev'd the Town of Casal*, you should answer *He*. It wou'd be want of respect to Count *Harcourt*, especially when he was present; you must rather bow to the Count, and say, *it was his Lordship that reliev'd it*.

If a Person of quality be present in Company, and you be ask'd which is he, 'tis not mannerly to point at him with your finger; nor to desire a person above your condition to present your service or respects to another.

It would be want of respect also to intrude your self, or interrupt the discourse when your superiour is speaking to another Man, unless you be encourag'd; as, when he calls you to attest what he says, or leaves something for you to say to his advantage, which modesty will not permit him to utter himself.

It is not civil for you to be the first



that answers, when a question is ask'd in the presence of your superiour, tho' the question be but common; as, *what hour it is?* or, *what day of the month?* You must give way to your superiours, unless the question be directed particularly to you.

Neither is it civil when a Person of quality hesitates or stops in his discourse, for you to strike in, though with pretence of helping his memory; as if he were telling us how *Cæsar defeated Pompey at the Battel of, of, of*, you must not say *Pharsalia*; 'tis better to attend till he recollects, or asks you himself.

Nor is it yet more civil to correct him in a mistake, it being little less than to upbraid his memory if it be not a kind of giving him the lie. For Example, if mistaking *Alexander* for *Darius*, he should say, *It was an argument of great Tenderness and good Nature in Darius to weep when he saw Alexander dead*, when it was *Alexander* that wept at the sight of *Darius*, kill'd by one of his Men. In this Case you are to expect till the Gentleman remembers himself, or desires you to direct him; then you may speak,  
but

but it must be modestly without arrogance, lest you put him out of countenance.

It is likewise indecent, whilst you are speaking, to address your self often to one person, in these or such like words: *You understand me, Sir; am I intelligible? I know not whether I explain my self, &c.* For this seeming Excuse of your self, argues a suspicion of his Intellect, and is by all means to be avoided: If you observe he does not take you, you may repeat it shortly again, and illustrate it in as few words as is possible.

In telling of a Story, 'tis ridiculous too often to repeat *quoth he, said she.* And it is as carefully to be avoided the mentioning or reviving any accident or expression that may renew the sorrows of one that is present, or may any other way be apply'd to his mortification or regret; as to say, *Good God, how ill you look!* or to a Lady who desires to be thought young, to cry, *Lord, Madam, what a while it is since I had the honour to know your Ladyship first!* Neither are you to interrupt any man in his Narration, out of an opinion you can do it better; for

that is a sign of great Arrogance and Vainity, and is disobliging to every body; but it is otherwise if the discourse be to be prov'd and made good, for the interest of any other person.

It is likewise unhandsome when a person has spoke, to say, *If what you speak be true, we are in an ill condition: If what the Gentleman tells us be true, we have reason to apprehend.* 'Tis to suspect what he says, which is very disobliging: so that we must rather say thus, *According to what you say, and according to the Gentleman's allegation.*

It is no less disobliging to sleep, to remove to a farther distance, to cough or yawn when any in the Company is speaking; for all these argue weariness and uneasiness to hear them, which is by all means to be avoided: and when we cannot restrain our selves, we are to do it to privately, that if possible, it may not be perceiv'd, which is much better than to interrupt them absurdly (as many people do) by asking, *what a Clock it is.*

And as it is rude to be sleepy or doz'd in Company; so on the contrary, it is disagreeable.

disagreeable to be pragmatical, or too busy with your hands, by clapping another on the shoulders, or fooling, as some too frequently do, which produces exception and quarrels many times, unless the Company be more than ordinarily discreet.

It is not becoming a Person of quality, when in the Company of Ladies, to handle them roughly; to put his hand in their necks, or bosoms; to kiss them by surprize; to tear their Fans; to snatch away their Hankerchiefs; to rob them of their Ribbands, and put them into his Hat; to force their Letters or Books from them; to look into their Papers, &c. You must be very familiar to use them at that rate: and unless you be so, nothing can be more indecent, or render you more odious.

'Tis no less disrespectful to bite the Nail of your thumb by way of scorn and disdain, and drawing your Nail from betwixt your Teeth, to tell them, *you value not this what they can do*; and the same rudeness may be committed with a fillip.

It is indecent, in the Company of Ladies, or grave Persons, to pull off your



Cloak, or Perriwig, to pair your nails, to pick your teeth, to scrath your head, or any other part, to mend your Garter or buckle your Shooe, or to call for your Gown or your Slippers, to put your self at ease. It would be as ridiculous as for a Horse-Officer to appear before his General at a Muster, in his Shooes instead of his Boots.

It is unpleasing in Company to hear a Man always complaining of his illness and indisposition: People will attribute it to want of discourse, or lazyness; as if he meant by that idle and unplaussible pretence, to cover his unsuitness for Conversation; or to prepare the Company to let him still loll at his ease.

When a Jewel, or other Curiosity, is shown in Company, it is very ill-breeding to clap your hands upon it first: you must rather moderate your Impatience, and attend till it comes to your turn: When it comes to that, and you have it in your hands, you must be cautious of admiring it too much, or flying out into extravagant Commendations; for thereby many people discover the weakness of their Judgments; that they have  
not

not been used to Curiosities, and know not how to value them right. On the other side, you must not be too cold and indifferent in commending them, if they be really valuable; that would look like Morosity, and as if you repin'd at the felicity of the Owner, which is ungrateful to all the World, and much unbecoming a Gentleman.

When it is your fortune at any Play, Consort, Ball, or Show, to be plac'd next a Person of quality, 'tis ungraceful to fly out into any rapture, or extravagant acclamation at every Passage that pleases you: you must give him leave to judge first, by attending his approbation; for though many times you may have reason enough, and it may Shew your Capacity, yet it will be a greater evidence of your want of breeding and respect. It is the best way therefore to forbear till that Person of quality applauds or condemns it, and then you may fall in as you see occasion: If he asks your Opinion, you may give it him freely; but it must done moderately and without vehemence or exaggeration.

And here it is not improper to advertise, that you must always pull off your Glove, and make a shew of kissing your hand, when you take from, or present any thing to a Person of quality, or when you return any thing to him : But if he desire you to reach such a thing, you must do it presently without making him attend ; and having presented it, not forget to make a shew of kissing your hand.

You must remember, in reaching or receiving any thing from a third person, not to put your hand before a Person of quality, thereby to incommode him ; you must rather give or receive it behind his back.

In the Case of Jewels, Papers, or any such things, if being shown to some of the Company, and put up again before they come to you, you must not seem concern'd, but suppress your impatience as well as you can, observing withal, that it is very uncivil in any Man to show them to some persons and not to the whole Company.

'Tis rude likewise when a Man is reading, or writing a Letter, to peep over his shoulder, or to open any papers that  
you

you find upon the Table of a Person of quality. You must be careful also of coming near any Man that is telling of money; any Cabinet or Closet that is open, where Jewels or things of value are used to be laid. If you be with the Master in his Closet, and he happens to be call'd down, you must by no means stay there alone till he comes back, but go out with him, and remain some where else till he returns.

'Tis not civil, if a Letter or Paper be brought to you in the presence of Persons of quality, to read them out before them unless they themselves be concern'd in 'em, or desire you to do it. 'Tis not handsom likewise when you come into a room, to turn over any Man's Books; unless in his Study, and there he will take it for an honour.

When a new person comes into a Room, and any of the Company rises to meet or salute him, though the person so entering be your inferiour, it will be but civil in you to rise up too and salute him. If a Messenger comes in to speak with you, though it be but a Footman, yet coming from a person to whom you are oblig'd



oblig'd to pay a respect, you are to rise from your Seat, and receive his Message standing, and uncover'd.

If you be to go and come in the presence of Persons of quality, you must endeavour to pass always behind them, if it may be done without disturbance.

If you come into Company where they are in private discourse, you must have a care how you intrude; and you may know they have a mind to be private, either by their retiring to a corner of the Room; by their whispering; or by changing their discourse at your approach; which, as soon as you have observ'd, you are to retire gently for fear of disturbing them.

If in Company a question be put, to which every one has liberty to reply, when it comes to your turn, you must bow to the principal person first, and then to all that are present; and having so done, you may give your Opinion, especially if it be modest and short. But if in the Company there be a Person of more than ordinary Quality, and eminently above the rest, having bow'd to all as before, you are to address your dis-

discourse particularly to him; and if you make use of his Title, it will not be amiss; as thus, *My Lord, after what these Gentlemen have said, it would be vain to use any long discourse to persuade you to what they have already made so manifest and clear.* If their Qualities be any thing equal, you must speak in the plural, and say, *My Lords, or Gentlemen, &c.*

In Assemblies upon any publick Ceremony, you must have respect principally to two sorts of people, the Authors of the Solemnity, and the Persons invited.

The Authors of the Ceremony (if the action be serious) are always to precede, though perhaps their condition be inferior. For Example, at a Wedding, the Bride, Bridegroom their Relations, and the Ecclesiastical Officers, may challenge that privilege, and 'tis but civil to allow it, though they be much beneath you. If at a Christening, the Midwife, the God-father, and God-mother, and Child, and all that are essential to the Ceremony, go before. At a Funeral, the Children and Relations of the Deceas'd have the same: and so it is in the Church, at a Procession, or Offering, or  
any

any other business of the Parish, the Church-wardens, and Church Officers go first.

If you be in the number of the Invited, if there be a Master of the Ceremonies, you must not place your self: If there be no such Officer, and every man be left to dispose of himself, 'twill be discretion to leave the best places empty, unless your own Character or Quality authorizes you according to the custom of the World, to place your self suitably; not so much out of vanity and opinion of your self, as for the honour of the Society in which you are a Member; or of the Prince whose Minister you are. In a word, our Civility in relation to Precedence; ought to be regulated by a true and impartial consideration of our own condition, and comparing it with the conditions of other Men. It is laudable, and but civil, to give precedence to the Clergy in honour to the Function; and it is much regretted by Persons of parts and breeding, to see Lords and Great Persons treat them like Footmen. 'Tis true, some Church-men there are, who by their Impudence and

Impor-

Importunity deserve no better: but methinks their Character should intercede for their Infirmary, and they should not be used with that contempt.

The same Respect ought to be paid to Magistrates; for in them it is that the Rays and Majesty of the Law is refugent; and in their hands it is deposited by the Prince. The same reverence we are to retain for all publick Officers; for Persons eminent for their extraction, or venerable for their age. For Ladies, or other Persons whose extraordinary Qualifications distinguish them from the multitude.

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## CHAP. VI.

### *Our Visits to a Great Person.*

**W**Hen you enter into the Chamber or Closet of a Great Person, you must come in softly and soberly, with a profound Reverence and Inclination of your Body, if his Lordship be present. If no body be there, 'tis not decent to peep and pry up and down  
in



in every corner; but you must instantly withdraw, and attend his coming in the Anti-Chamber.

If he be indispos'd, and in Bed, you must go away without seeing him, unless he sends for you in: and if you be admitted, your Visit must be short; for sick people are uneasie, and subject to the Operation of their Physick: You must likewise remember to speak softly, and oblige him to answer as little as possible.

Above all, you must have a care of sitting down upon the Bed, especially if it be a Woman; for that is universally indecent, and favours of Clownish Familiarity, unless they be much below you, or persons with whom you are more than ordinarily intimate.

If he be reading, writing, or studying, you must by no means disturb him; but expect till he be at leisure, before you accost him.

If he desires you to sit down, you may do it, tho' with some Hesitation and Reluctance, which will be a great instance of your respect; and be sure to place your self at the lower end, which  
is.

is always next the door where you enter'd, as the upper end is always where his Lordship is pleas'd to dispose himself.

You must, when you sit down, observe to take a worse Seat than his Lordship: a *Chair with Arms* is the best; a *back Chair* is the next; and a *Stool* the worst of the three. When you sit down, you must not place your self cheek-by-jole by his Lordship, but remove your Chair something before him, that he may take notice of your Attention; for sitting sideways towards him is more respectful than to place your self full in his face.

You must not put on your Hat, unless his Lordship commands it: You must enter with your Gloves on; and when you are placed, sit quietly upon your Seat, not clapping your Leg upon your Knee, nor playing with your Hat, Gloves, &c. nor picking your Nose, or scratching, &c.

You must forbear hawking or spitting as much as you can; and when you are not able to hold, if you observe it neat and kept cleanly, you must turn your back,

back, and rather spit in your Handkerchief than the Room.

And now I speak of a Handkerchief, it is not decent for you to offer it to any body to make use of, though it be never so clean, unless it be expressly desired.

If you see Tobacco before him, either in Snush or cut, you must not run presently to his Box, and either chew, or thrust it up into your Nose; you must rather expect till he offers it, and in that case 'tis civil to pretend to take it, though of your self you have no inclination.

If his Lordship be set by the Fire, you must be careful how you spit into the Chimney; much less must you play with the Tongs, or tamper with the Fire. But if his Lordship addresses himself to mend it, then you may seize upon them nimbly, and endeavour to save him that trouble, unless he desires to do it for diversion. Neither are you to rise up from your Seat, and turn your Back to the Fire: but if his Lordship rises, you must not sit still on your Seat.

If there be but one Skreen in the Room, and his Lordship constrains you to take it, you must take it with repugnance; and when you have done, take your opportunity (when he does not perceive it) and lay it by where his Lordship may use it at his pleasure. If he calls for another, and a Footman brings it in, you must not suffer the Footman to deliver it, but present it humbly yourself.

When you are in discourse, you must not use too much gesture with your hands; for those who use it, are observ'd generally to be defective in their matter, and the strength of their Talk consists principally in the motions and distortions of their body.

But in Conference with a Person of quality, it would be sawcy and ridiculous to pull him by the Buttons, the Sleeve, or the Hand, and most of all, to punch him on the Stomach.

'Tis a pleasant Spectacle sometimes to see persons so handled, retreating from one place to another; and the other, insensible of his Rudeness, pursuing him into a corner, and forcing him at last to cry Quarter.

It



It is unbecoming to make faces, to rowl your tongue in your mouth, to bite your lips, to play with your locks, to wink with your eyes, to rub your hands, crack your fingers, scratch your head, or shrug your shoulders, &c. Nor on the other side, are you to look morosely, arrogantly, or scornfully.

'Tis as undecent when you laugh, to laugh too loud, as it is to laugh at every thing, and perhaps where there is no occasion.

If a person of Honour lets any thing fall, you must address your self immediately to take it up; and be sure if any thing falls from you, to take it up nimbly your self, without putting him to that trouble.

If his Lordship chances to sneeze, you are not to bawl out *God bless you, Sir*; but pulling off your Hat, bow to him handsomely.

If you be constrain'd, and cannot forbear sneezing, you must do it as gently as possible, and not shake the very House, as many People do; which is offensive to those who are present.

If

If his Lordship has occasion for any body that is absent, you must go out and call him; not bawl out his Name upon the Stairs, or out of the Window; but go down your self, and employ some other person to find him.

To a Person of breeding, it is an argument of weakness, or inadvertency in the Master and Mistress, when their Servants are suffer'd to call out to one another, or to deliver a Message out of a Window, in the Court, or from the top of the House, 'tis a sign the Servant has no respect or discretion of his own, nor the Master and Mistress the Wit or Authority to teach them.

You must be very attentive when his Lordship is speaking, and not put him to the trouble of an unnecessary repetition; when he has done, and you have liberty to reply, you must not willingly nor positively contradict him: but if he cannot be rightly inform'd without it, you must do it with an Apology before you begin; and if notwithstanding what you say, he adhere to his opinion, you must forbear pressing him too far, and refer it to another opportunity.

If

If there be Company with him, and they be in discourse, you must suffer them to speak quietly, attend, and hold your peace: when your judgment is desir'd, you must give it short and in few words, not imitating the indiscretion of those who, delighted with their own volubility, believe themselves speechless, unless they have all the discourse at the Table, which is an Imprudence so gross and pernicious, it robs them of the reputation of their parts, and makes their learning sometimes an occasion of their contempt.

If you are oblig'd to a Compliment, let it be short and succinct, and chuse to answer rather with respect than long speeches.

The Person of quality having oblig'd you to be cover'd in a place where you ought not to have done it but by particular Command, \* you must pull off your Hat as often as in the Discourse his Lordship's name is mention'd, the name of any of his Relations, or of any Person of quality that is intimate with him: But if they

*\* This Precept is altogether unnecessary, and never to be practis'd.*

they happen to be nam'd so often, that your Civility becomes troublesome, you may desist upon the least encouragement from his Lordship.

In Discourse, we must above all things forbear impertinent Oaths, which is a vain and ungodly custom, taken up (forsooth) to give more weight and authority to what we say. When I forbid Swearing, I forbid also all idle and insignificant Imprecations, neither of which can be practis'd before Persons of quality, especially Ladies, without great want of respect.

Our Discourse, on the contrary, ought to be modest and humble, as full of matter and substance as may be, but always deliver'd with respect and deference to the Company.

It is uncivil to ask a Person of quality many Questions, and indeed any other person that is independant on us, unless it be for Discourse sake; and then it is to be done with all the caution imaginable. If you be oblig'd to enquire any thing relating to the Resolutions of a Person of quality, and you be to ask of himself, you must turn the discourse  
in



in such a manner as may encourage him to inform you; not bluntly, and expressly, as in this following Example: If you would know whether he would go into the Army this Campaign, you must not say, *Sir, will you go into the Army, &c.* But you must say, *I suppose your Lordship will be in the Field this year.*

We have said before, that Nature it self has prescrib'd Rules for our Modesty, and the same Rules may serve for our Discourse: It is great want of respect to speak lewdly before Men; but if there be Ladies in the Company, 'tis not tolerable; and even to speak with Equivocation, is contrary to the Rules both of Civility and Virtue. If at any time it happens that there be some such licentious Person in Company, who takes that liberty, and speaks things immodest, you must pretend not to hear him; but be sure not to give him the encouragement of a Smile.

As Oaths, and Obscenity in discourse, are great Transgressions of Civility, it is the same with Contention, Exceptions, Hyperboles, Rhodomontades, Lyes, Slanders, &c. On the other side, it is  
little

little less absurd to talk perpetually to your own advantage; to applaud your self by Comparison with others: As to say, *For my part, I should never have done so: I could never have been guilty of such an expression: A Man of my Birth and Education would not have done it.*

Now, as your great Talkers that speak long, but little to the purpose: Those who cannot tell you a Story of six Lines without a Preface of half an hour: Those who are captious, and must contest and canvas every thing that is said, tho' never so indifferent: Those who cannot discourse without flying out into Passion (tho' perhaps no occasion be given) and all out of a spirit of Contradiction; or an insupportable Impatience of giving Laws to the whole World: As all these are troublesome and unsociable; so are they who cannot speak without bawling, and making a noise sufficient to give every one the Head-ach that hears them: So that great care is to be taken how you manage your Voice; and your best way of raising or depressing it, will be according to the distance of the Person to whom you speak, unless

he happens to be deaf, and in that Case no measures can be prescrib'd; for you must speak out till you be heard.

There are others who think no body can understand them unless they clap their Mouths to yours, and as they speak sputter in your Face: These people do many times make them sick, who have the Civility to hear them; especially if their Breath be strong: But he that is civil goes another, way to work; and if he has any thing to say, that is not fit to be Communicated, he begs the Nobleman's leave, and whispers it in his Ear.

When you wait upon a great Person, be sure your Visit be not too long; and to come off with reputation, you must observe to take your Leave when his Lordship is silent, calls some other Person, or gives some other indication of his desire to be free; at which time you may retire without much clutter, and (if a third Person comes in, and his Lordship addresses to him) without speaking a word. If he takes notice you are going, and his Lordship condescends to go along to the door, you must not too peremptorily contest; It would  
look

look as if you thought his Lordship insensible of what he did: and besides, it may happen he is going upon some other Occasion: You may only by a slight Compliment give him to understand, *That in case that great honour be intended for you, it is beyond your Deserts;* and this you must do in your passage, without looking back or stopping upon the stairs: by which it will be thought you are making way for his Lordship, and that you suppose he has business elsewhere.

But if his Lordship declares his Resolution of going down, and accompanies you out of the Chamber, you must turn short; step on one side, and not stir till his Lordship be return'd. In like manner if you meet his Lordship passing to another Room you must step aside, salute him very low, and give him liberty to pass.

If it be the King, Queen, or any Prince of the Blood, that is passing by, you must stand still

\* till they be passed,  
be you on Foot, on

*\* Note, That in France they never bow to the King or Queen; whereas in England 'tis customary to make a low Obeisance to them when they pass by.*

mary to make a low Obeisance to them when they pass by.



Horse-back, in a Chair, or a Coach.

If the Person of quality carries you to the Window to discourse with you, or shew you any thing from thence; you must not lean down upon your Elbows, nor loll out of it, but stand civilly at some distance, unless his Lordship desires you to come nearer.

If he comes down with you to the Gate, you must not go into your Coach, nor your Chair, in his presence; but beseech him to retire: If his Lordship persists, you are to march on on foot, and cause your Coach or Chair to follow till his Lordship be gone in.

If you are in discourse with one Nobleman, and another comes in that is superiour to you, but inferiour to his Lordship, you are not to quit his Lordship, and run to the new Comer, but give him a silent Congy, and no more. If the new Comer be of the greatest Quality of the three, it is probable his Lordship will apply himself to him, and then you may do the same.

If his Lordship be in discourse with another Man, you must not take that as an opportunity to talk with a third  
that

that is next you; For this cannot be done without exception, since if you whisper, you will be suspected; If you talk loud, you are troublesome.

If there be occasion for your attending his Lordship about the House, or into other Rooms, if there be room, when you come at the Doors, or near the Hangings, you must step a little before to open them, or hold them up: and if he be gouty or lame, 'tis but civil to present him with your hand.

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CHAP. VII.

*How you are to conform to the Mirth or Affliction of the Person you visit, and of Neatness in general.*

**I**T is likewise to be observ'd, if the Person for whom we have a respect, has had any late and eminent occasion of Joy or of Sorrow; Civility directs us to conform to those Accidents in such sort, that the said Person may remain perswaded of our Affection and Concernment for his Affairs; to which end;

it will be convenient to signify our Compassion by our Habit, as well as our Actions, or Words; not imitating those inconsiderate People who are so far from complying in that Case, that if a Family have Occasion, and be dispos'd to be merry, they thwart and discompose all with an affected coldness and gravity: On the other side, if the Family be sad, and in Mourning, in they will come, dancing and tearing, and all cover'd with Ribbands, telling idle and smutty Stories to divert and make them laugh.

And now I speak of Habits, it is not amiss to affirm, that Neatness in Cloaths is a great point of Civility, and goes far in discovering the Fancy and Humour of the Man: For to see one in a ridiculous Habit, gives us immediately an opinion that he himself is little better.

But Neatness being only a suiting and adapting our Habits to our persons, as Civility is a framing and disposition of our Actions according to the Actions of other people; If we desire to be neat, we must *cut our Cloaks according to our Cloth*, and make our Cloaths with respect to our shape, our condition, and our Age.

To

To this *Neatness* there belongs a double Excess; as, when we are too finical and exact, as those People generally are who are fantastical and conceited of themselves; and when, on the other side, we are too dirty and negligent, as they are who are lazy and morose.

Both these are Defects; but that of Negligence is the worst; because, besides the ill Impression that Sordidness gives of the Man, it disoblige's the Person visited, as shewing a kind of carelessness and disregard how he takes it.

Wherefore the indispensable Law and Direction in this Case is the *Fashion*: To whose Sovereignty, all Reason and Fancy must submit. Her Decrees are unquestionable, and a Man cannot dispute them without making himself ridiculous.

For indeed, tho' a Man were never so eminent for Modesty, Prudence, or any thing else; yet, if he should oppose himself against the Torrent of the Mode, and appear in the street in a High-Crown'd Narrow-brim'd Hat, when the whole World wears the Crowns flat, and the Brims broad; he would run a



great hazard of being hunted and hooted at by the Boys.

Nor is the other finical Extream much better; for what can People think of him, who, because wide Breeches are worn, makes them two Ells wider than his Neighbours; or, what can be thought of that Lady who because other Ladies have their Train trailing half a Yard after them, will have her Train three times as long? If short Sleeves be worn, she will have nothing but Wings; and he, because some wear a Knot or two before, will be stuck with Ribbands all over his Belly, and have the Knots of his Shooe-strings a quarter of a Yard long.

To avoid this Extravagance, we must resort to the Court, and do in this, as People do in other things that depend upon Fancy, follow the practice of the strongest Party.

Those who have no Conversation or Commerce with the Court, must pick out some Person that has, and make him their Model, always observing to chuse him as near their own Age, Condition, and Stature as they can: and  
this

this Person they chuse for their Pattern, ought to have not only frequent Access and Conversation at Court, but (according to my premis'd Principles) he must have Wit and Discretion; for sober and judicious Men do always correct and retrench (as much as in them lies) the *Excess* and *Foppery* of the *Fashion*; reducing them to Usefulness and Convenience, and especially to Modesty, which, as we said at first, ought to be the chief Rule in our Conduct: and having done this, they have done a kind of Paradox, and brought the Fashion (which of itself is generally *fantastical*, *unconstant*, and many times *scandalous*) to consist with *modesty* and *reason*.

We have said that our Habits ought to have reference to our Persons; and this is clear, if we do but fancy a Person intended \* for the Church, dress'd up like a Beau, should we not think him a weak Brother in Masquerade?

*\* This Reflexion strikes home the Foppery of the French Abbez, but is altogether useless here in England, where our Clergy-men dress very decently.*

'Tis the same in respect of Age; an old Man or Woman trimm'd up like

young People of Eighteen, would make us believe they had spruc'd themselves so for no other end but that they might go neatly and in Pomp to their Grave.

But as to the shaping our Habits to our own Shapes and Proportion, tho' it be a thing that few do regard, yet it is so essential to Neatness, that without it there can be no such thing. We must observe therefore, that when the Fashion makes every thing large, a little Man is to keep a Mediocrity; otherwise, if when every body wears large Sleeves, he should wear them extraordinary large too, there would be no Body to be seen, and he would be nothing but Sleeve: If when others Hats are broad-brim'd, his should be so too, the Man would be drown'd, and the Hat (not he) be thought to walk about the Streets; which would be as ridiculous to the Eye, as for a Painter (contrary to all Rules of Portraiture and Proportion) to draw a large Arm to a little Man, or a little Leg to a great one.

So then this Convenience ought to be exact and equal, both in relation to the Person, his Condition, and Age, avoiding

voiding Extrems both on the one side and the other.

Nor is it only the Elegancy and Neatness of the Cloaths that makes a good Impression in us, and inclines us to the Person; but the consideration of his Oeconomy, his Servants, House, Furniture, and Table, all are to be proportion'd to his Quality and Age, and are as so many Indications of the Master's Prudence or Indiscretion, before he speaks. And another thing that obliges us to this Exactness, is, that by neglecting it, we fail in our respects to others, more than by any thing; and nothing provokes like Insolence and Pride.

Another part of *Neatness* is *Cleanliness*, which supplies many Defects; for tho' your Cloaths be plain, if they be clean, and your Linnen white, it imports not that they be rich; you shall be sure of Respect, tho' perhaps your Condition be low.

Your Head must be kept sweet, your Eyes and your Teeth clean; the neglect of which does many times spoil the Breath, and offend those with whom we talk. The same care must be taken of  
your



your Hands, especially of your Feet; and that in the Summer: Your Nails must be kept cut, your Hair and Beard according to the Fashion, with respect to your Age and Condition.

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## C H A P. VIII.

### *Of Compliments.*

**B**UT some will ask what we are to say to these great Lords and Ladies in our Visits, whether any thing or nothing? If there be design in our Visit, then we may enlarge; but if our Visit be only to shew our selves, and let his Lordship know we are alive, we must express it by Silence. The Story told in Merriment of a Courtier (who making a Visit to a Nobleman upon that score only, and accosting him thus, *I am come to wait upon your Lordship only to pay my respects*, was answer'd thus bluntly by the Lord, *Do it then, and be gone*) is proper to be remembred; for that being our business, and nothing else, it would

would be uncivil to do or say any thing more that might trouble him.

If your Visit be upon Business, 'tis commonly premeditated, and no Rules need to be given: Only you must consider well what you have to say, and deliver it with as much Plainness and Perspicuity as possible: or else it is in return and acknowledgment of some Civility receiv'd, and then it is call'd *Compliment*.

There are several ways by which we do usually insinuate our Compassion, either by *Congratulation*, which is a civil intimation of the Joy we conceive at some good Fortune that has befallen him; or *Condolence*, which is a signification of our Sorrow and Regret for his Affliction or Misfortune; or *Thanks* for some Favour receiv'd: or *Protestation* of Service, Respect, Submission, Obedience, Fidelity, &c. or *Complaint*, in which case, there is no need of Precepts: It is the natural Language of the Heart, and we may let it alone to express it self: If its Intentions be sincere, it will suggest nothing but what shall please and perswade too; for that is an infallible effect of Verity.

And

And indeed, whatever is studied and elaborate, does rather lessen and question our Affection, than evince it: We are only to deliver our Thoughts plainly, and with Integrity, observing both in our Discourse and Gesture (in regard to our selves and the Person to whom we speak) all the Rules which we have hitherto prescrib'd. So that by consequence, the best Compliments are unpremeditated, *Ex tempore*, and without Rules, where the Heart speaks freely without Art or Dissimulation.

So that those Persons are infinitely mistaken who make up all their Compliments with lofty and hyperbolical Exaggerations, contrary to their own Thoughts, and as destructive to their Designs, as they do who make *Cæsar*, and *Alexander*, and *Scipio*, truckle to the first Person they intend to commend for his Bravery; who prefer the Beauty of a Lady before the Lustre either of the Stars; or the Sun; and put the poor Snow and Lillies out of Countenance, by a Romantick Repetition of the Whiteness of her Hand; maintaining that the *Roses* and the *Coral* of her Lips and Cheeks,

Cheeks, have more in them of Vermilion than they.

And to speak truth, what can any Man in his Senses think of such extravagant stuff? They must either believe the Person that speaks them has Wit, but thinks the other has none (else he could never imagine he would be taken with such gross and abominable Lies;) or else that the Person that speaks them has no Wit, but believes them really himself: The reason is, because his Baits being so gross, and his Comparisons so repugnant to Truth, they cannot be thought serious, but spoken in Burlesque. So that it is of great importance that the Person complimented, be perswaded that we do really intend and resolve those obliging things which we speak; and to do it more effectually, we must proportion our Praises to the Capacity of the Man.

The Matter of these kind of Compliments is so copious, and of so many several sorts, it would be difficult to circumscribe them in this Chapter. We shall only propose four Circumstances, as the four principal Springs from



from whence such Discourses do flow.

These four Circumstances are, *The Time, the Place, the Person, and the Thing*: By *the Time*, we intend the Age and the Seasons, both past, present, and to come.

By *the Place* we mean the Kingdom where we are; the Town, House, Seat, Prospect, &c.

By *the Person*, the Man that speaks; the Man to whom he speaks; and the Company present: The Body, the Soul, the outward and inward Qualities; as, Health, Beauty, Sicknes, &c. The Faculties of the Mind; as Judgment, Wit, Memory, Courage, and Knowledge.

By *the Thing*, whatever else occurs to supply us with matter, except the three former. This done, we must proceed according to our former Prescriptions, with consideration of Persons as Superior, Equal, or Inferiour; well acquainted, little acquainted, or not acquainted at all; and according to those Considerations be respectful or familiar.

For better illustration, I will give you an Example of an inferiour Person Complimenting.

plimenting his Superiour (to whom he was but indifferently known) in Language very improper.

*Sir, I am come to give you thanks for your Friendship in recommending my Cause, and to assure you, that whenever I can give you the same Testimony of mine, you shall find I was not altogether unworthy of that kindness.*

This Compliment is ill, because first the Expressions, (which are the Language of his Heart, and by consequence do most nearly affect us) do give occasion to believe that he is presumptuous, and has too good an opinion of himself; and next, because the Terms are too familiar, and do carry too little of respect.

To rectifie it therefore, and render it more civil, it is necessary the Terms be more humble, as in this following Example: *Sir, you have express'd so much favour to me in recommending my Cause, that I hope you will not take it ill that I have waited upon you to return my most humble Thanks, and assure you of my Zeal and Impatience of meriting the Honour of your Recommendation by my Service and*  
*Zeal,*

*Zeal, whenever I shall be so happy as to receive your Commands.*

This Compliment having nothing in it of Arrogance or Vanity, convinces the Person to whom it is address'd that he is really affected with his Kindness, and has a perfect Resolution to requite it.

This Compliment to a Lady, *Madam, I am too much concern'd in your Sorrows, not to make you a Visit, and mingle my Tears with your Ladyship upon so sad an occasion,* were tolerable enough betwixt Equals; but not from an Inferiour to a Superiour, in which case more Humility is requir'd; and it had better run thus: *Madam, The honour you have constantly done me in esteeming me a servant of your Family, has encourag'd me to wait upon your Ladyship to testifie the duty of my respects, and let you see the share I bear in your Sorrows, upon so sad an occasion.*

Nor is it much better to demand abruptly of your Superiour how he does: 'Tis too familiar, to require him to inform you, though it may be intended a sign of your friendship: Besides, being an interrogatory Compliment, it is not to be used

used but among Persons of equal Condition.

We will now give you an Example of our Congratulatory Compliments; which being more difficult, will require more latitude; for which reason we will bring in a young Gentleman accosting a young Lady of quality with whom he has some Acquaintance, but no Intimate Familiarity, and therefore waits upon her to pay his Respects, without any farther design.

Upon this occasion two things are principally remarkable; One is, That Men are universally oblig'd to pay Respect to Ladies; and this is so essential a part of good Breeding, that to be defective in it, is not only *uncivil*, but *brutish*: The other is, That that Sex being in that Age insensible of the Affairs and Troubles of the World, are for the most part of a cheerful and merry Humour, if their Education has been good, for which reason we must assume a more than ordinary gayety to fit and adapt us for their Conversation; That is to say, we must have an exact care not to say or do any thing directly or indirectly,  
that



that may give offence to the Lady, and create an ill opinion of us.

○ This Air therefore ought to be always indifferent, neither too frolick, nor too severe, but modest and humble according to the Rules we have prescrib'd. And because these sort of Dialogues do frequently degenerate, and turn meerly into trifles, it would be convenient to add Profit to Pleasure, and whatever is said, to intersperse something that is solid.

To this purpose we are never to admire her outward parts, but her inward Indowments must accompany them. We must never incourage, much less applaud any Vice; nor never commend any ill Humour or Disposition. This young Gentleman then having some knowledge of this Lady, and understanding all her good Qualities and Inclinations, we will suppose her of more than common Education; That she has read much, has spent her time well; and, if you please, we will fancy her painting in Miniature in her Closet, where our young Gallant shall accost her. Let us fancy a Discourse for them: There was no Business that brought him thither: There

There is no occasion of Discourse, he must take it as he finds it, and there can be no better way than by those common places we have recommended, of which we will give an Example here for better remembrance; and we will begin with the Lady.

Lady. *How, Sir, is it with you? would you stay at the door, and attend till you were call'd in?*

From the Place.

Gentleman. *It was a Respect, Madam, that I ow'd to the Temple of the Muses, which I was very loth to profane.*

Lady. *You do this Closet, Sir, a great deal of Honour.*

Gent. *How, Madam? would you not have that thought the Temple of the Muses where all the Arts and Sciences reside?*

Lady. *But I have learn'd, Sir, the Muses were Nine, and I am but a single Person.*

From the Person.

Gent. *They were nine, Madam, I confess it; but your Ladyship alone is of more worth*

worth than them all. Every one of them was ignorant of what their Sister did know, and your Ladyship knows more than all of them together.

Lady. *This, Sir, is to load me with confusion.*

From the Excellence of her Parts.

Gent. *It is in this, Madam, that you excel the nine Sisters; your merit being attended with such unusual Modesty.*

Lady. *Some persons are constrain'd to be modest, Sir, and you have catch'd me about a work that will convince you I deserve no such Commendation.*

From the Time.

Gent. *This then, Madam, is a day you have set apart for Painting; I beg your pardon for the disturbance I have given, and will be gone.*

Lady. *No, no, Sir; It would be an unreasonable piece of Modesty to desist before those who were able to show me my faults; But I assure you I had laid by my Pencil before you came in.*

Gent.

Gent. *I beseech you, Madam, be frank, and let me know if I have interrupted you; I had much rather take my leave.*

Lady. *Indeed, Sir, you have not: A Painter ought always to be in as good an humour as a Poet; and if you will have the truth, I began to be weary; besides, the weather is so hot, 'tis impossible to do any thing.*

Gent. *'Tis true, Madam, 'tis hot; But your Ladyship performing such things only for your Curiosity's sake, no incommodity is sufficient to divert you.*

Lady. *I think my self very happy in this Shade, where I can entertain my self safely with such trifles; whilst the poor people in the Field are forc'd to work, and labour hard, notwithstanding the excessive Heat of the Sun; and this was my thoughts as I had just finish'd this Ship: For I fancy the poor Creatures at Sea are very great Sufferers, especially on ship-board, where the smell of the Ship is not, in my judgment, over pleasant. See you here, Sir.*

Gent. *May I presume, Madam?*

Lady. *With all my heart, Sir; I am not so curious of my work. It is not so much worth.*

Gent.



Gent. 'Tis not just, Madam, that your Ladyship should be Judge; you are too severe upon your self. If I mistake not, 'tis a Tempest; or, some Harbour in the Sea.

Lady. 'Tis true, Sir. It is so.

From the Thing.

Gent. 'Tis certainly well done. These Waves are bold and natural. But how could a Lady of your Sweetness hit so exactly an Element so rough and impetuous?

Lady. You understand, I perceive, Sir, That Painters love to be flatter'd; and I shall excuse my self the less, because I pretend to be of the number, and have my Vanity as well as the best of them; However I shall tell you things fairly as they are; It was not meerly by strength of fancy that I drew this Roughness; but if there be any thing tolerable in my work, I had it from that most Excellent Original.

Gent. I assure you, Madam, 'tis no easie matter to find which is the Original.

Lady

Lady. You say so, Sir, but to encourage me; yet, in my own judgment, that Tempest is not well represented.

Gent. The Heaven indeed is too clear and serene; and the Ship does not seem to be toss'd enough: I fancy the Painter intended it for the Tide only, because of the Waves and Froth he has painted upon the Strand.

Lady. Alas, Sir, it seems I am far from comprehending that great Mystery of the flux and reflux of the Sea; when having painted it, I do not know what I have done.

Gent. Madam, your Ladyship ought not to be surpriz'd at your ignorance in that; the learned'st of them all, are as much in the dark as your Ladyship; and when they paint it, do it only by their own Fancy and Imagination.

Lady. I have read a little of that Subject in the Works of a \* Modern Philosopher; what he says of it is ingenious; as are the rest of his Notions: I do not doubt, Sir, but you are well acquainted with them all.

\* Monsieur  
des Cartes.

Gent. I have read something of them indeed, Madam; but I admire nothing can escape your Ladyship.

E

Lady.

Lady. *I like him well, because he is intelligible.*

Gent. *His Arguments, as your Ladyship says, are very clear and perspicuous.*

Lady. *I like him the better also, because he does not pretend to search too far into the Secrets of the Omnipotent. He only discourses upon them as he is able, declaring at the same time, that if any Man can speak more to the purpose, he will do him a pleasure: But it is Arrogance in me to talk at this rate before a Person of your Learning.*

Gent. *I might be learned, were I capable of being your Ladyship's Disciple.*

Lady. *How, Sir, would you hold your Learning by the Apron-strings?*

Gent. *And a good Tenure too: 'Tis not so difficult for Ladies to be Learned: at Court you are all so, to the Emulation one of another.*

Lady. *It would be fine indeed if our Sex should come to be Ministers of State.*

Gent. *Why not, Madam? If the World, like the Sea, do nothing but ebb and flow; if, according to the Doctrine of the Philosophers (your Favourites) the Earth turns round instead of the Heavens; why should*  
not

*not there be as great Revolutions among Persons as Things?*

*Lady. I should be very well pleas'd to see it. But my Woman calls me.*

*Gent. Madam, I am your most humble Servant: I beg your Ladyship's Pardon for the Trouble I have given you.*

*Lady. Let not that drive you away, Sir; I am never troubled with Persons of your Qualifications.*

*Gent. Your Goodness, Madam, is too great: 'Tis but thrown away upon so inconsiderable a Servant: I am amaz'd at the excess of it. Your Servant.*

*Lady. Your Servant, Sir; I am much oblig'd to you for your Civility.*

By this Dialogue we may see a Pattern and Specimen of Conversation: and because it would have been tedious had there been nothing but bare Compliments on both sides, I have mixed them with other things occasionally incident, to shew that a Compliment ought not to be forc'd, but arise naturally from some Hint in the Discourse.



## CHAP. IX.

*How we are to comport our selves at Church.*

*\* This Book, being written by a Papist, for Persons of his Perswasion, a Protestant ought to read this Chapter with Caution, and with some grains of Allowance to the Author's Religion.*

IF you be entering into the \* Church with a Person of quality, you must step gently before him at the door, and kissing your hand, present him with the Holy Water, and then falling behind again, compose you self with Reverence: For should a Man be so unhappy as to forget, or out of Indevotion, Niceness, or Laziness, neglect to kneel down when he comes in; Civility alone will oblige him to it, seeing so many Persons of quality in the same posture before him; and the omission of it would bring his Education in question, according to our premis'd necessity of framing our Actions to the place where we are.

To this purpose we are oblig'd to stand, sit, kneel, according to the Order requir'd

requir'd by the Church: For Example, we are to stand up at the *Gospel*, and all the rest of the Service we are to be upon our knees; but, especially while the *Host* is upon the Altar, according to the Practice in the King's Chapel, and his Majesty's most pious Order.

We must have a care of making of Faces, or lifting up our Eyes too much, with an affected and fantastical devotion; we must not repeat our Prayers in too loud a Tone, nor discourse with other people, lest we disturb their Devotion.

We are not to salute any one in the \* Church, though we have not seen them a long time before, nor embrace or caress them; the Sanctity of the Place not permitting it without Scandal to the Spectators.

*\* It is to be wish'd  
this Precept were  
practis'd among Pro-  
testants.*

It is undecent likewise to comb your Head, or mend any thing about your Cloaths in the Church; to do which, if there be a necessity, you must take your opportunity, and go out.

You must sit still attentively at Sermon, and be silent; If you be troubled with a Cold or Cough, 'tis better to stay at home than to interrupt the Preacher and disturb the Congregation.

If you be to wait upon a Lady to Church or elsewhere, you must lead her with your right hand (according to the condition of the place) with your Glove on; For this is a general Rule, you must be sure to have your Glove on whenever you give your hand to any Person of quality.

You must observe likewise to enter first, to make room, and be able to present her with the holy Water: If by the way you meet any Persons of greater Quality than your self, who offer to lead her, you must give them her Hand, unless the Lady commands you to the contrary, or you be assur'd the Person that offers it will not be offended.

The Lady is to consider that it is a Vanity little less than Insolence to cause her self to be lead, or her Train to be carried up in the Church; and it is uncivil to make use of a Cushion in the presence of Persons of quality.

You

You must observe likewise when the Consecrated Bread is presented to you, if you be but a private Person, you must take only one of the Pieces.

If you be Lord of the Town, and have Persons about you that you desire to honour, the Plate being presented to you first, you may either offer it them to take, or take out several Pieces yourself and distribute them among your Friends, before you take for yourself.

The Places of honour being generally known in the Church, it would be in vain to describe them; only *en passant*, we may say that in a Procession, or in our attendance upon the Host to the House of a sick Person, no notice is to be taken of the Wall; the Way or Precedence is by giving the right hand to him you would honour: for it would be indecent and confus'd, with a Wax Candle in your hand to turn round about the Person you would respect every time he crosses the Kennel.

It were to be wish'd (and I think it would be no more absurd than in the Houses of great Persons) that every



body would spit in their Handkerchiefs at Church; for commonly no Stable is more nasty than that.

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## C H A P. X.

*How we are to walk with a great Person,  
and how to salute him.*

**I**F occasion offers to walk with a Nobleman in the Street, we must give him the Wall, and remember not to keep up directly by his Side, but a little behind unless he speaks to us, and expects our Answer, and then we must be sure to be uncover'd.

And here it is convenient to admonish them who have a right of Precedency, that there is also a Duty incumbent upon them, and that they are under a reciprocal obligation to be civil again. 'Tis therefore but reason they should have a care of crossing the Streets too often without necessity, that they may not incommode the Persons who attend them, or put them upon turning and changing

changing (like a manag'd Horse) whenever they take a freak of going on the other side of the way.

If whilst we are walking in the Streets with a Person of quality, it be our Fortune to spy one of our acquaintance, or any Servant belonging to our Friend, we must not call out to him aloud, *So-ho ! How does your Master ? My service to your Lady, &c.* nor leave the Lord, and run to them over the way, but (if we have business with them, and are not engag'd in discourse with his Lordship) we are to give them a private nod to come to us, and tell them what we have to say as short as we can; or else we are only to salute them at a distance, and so as the Person of quality may not perceive it.

It is uncivil likewise meeting a Person in the Street with whom we have not a more than ordinary Familiarity, to interrogate him, *whence he comes, or whither he is going.* If we be walking with a Person of honour in a Chamber, or Alley, we must always give him the upper hand: In a Chamber, the upper hand is towards the Bed; if

there be no Bed, we are to regulate by the Door. If it be in an Alley, we must place our selves at his left hand, and be careful (without affectation or clutter) to keep it when ever he turns.

If three be walking together, the Place of honour is in the midst, and belongs to the best Person in the Company: The right-hand is the second place; and the left the lowest: So that in a Garden or elsewhere (where Custom has not determin'd the contrary) the Wall is the right hand of the Person of quality.

For Example, If two Noblemen be in discourse with a private Gentleman, and do put him in the middle, that they might both hear him the better; as often as he comes at the end of the Alley, he must turn towards that Lord that is the greater of the two. If the Lord be equal, at one end of the Alley he must turn to one, and at the other to the other, observing still to quit the middle place when his story is done.

If all three be Equals, he in the midst is to take the same measures, and turn

at one end of the Alley to one, and at the other to the other.

This is a general Rule, whenever we are walking two together, and no more; we must be sure when we turn at the end of the Walk, to turn inwards with our Face towards our Friend; but if there be three together, and all of a quality, the best way would be to change places alternatively, and let him in the midst take one of the sides at the end of the Alley, and one of the other come in.

If a Person of quality sits down for his ease, we are not immediately to clap down unless he invites us; and then we are to place our selves on his left hand, with good distance betwixt us. If he be engag'd with other Company when we come in, it would be as great Rudeness to walk up and down before him till he has done with his Company, as it would be to sit still upon our Breech, when his Lordship was walking.

Walking in the Garden with a Person of quality, it would be a great Indecency to leave him, and fall a plucking of Fruit, or picking of Flowers, &c. If they



they be presented, he may take them; if not, he is to touch them only with his Eyes.

If you meet full-butt with a Person of quality in the streets, you must run presently toward the Kennel, or post your self so as he may pass by with his left hand towards you, and his right hand free; and the same Rule is to be observ'd with the Coaches.

If you be to welcome him from the Countrey, or have not seen him a long time, you must bow with more humility than ordinary, pulling off your Glove, and putting your hand to the ground; and this Congy is to be made soberly and deliberately, without haste, or embarasement; otherwise it may fall out, that the Person of quality bowing civilly towards you, and offering to embrace you, may have a blow in the face with your Head for his pains.

If it be a Lady of quality, you cannot address your self to salute her with respect, unless she vouchsafes to advance and tender her \* Cheek,

*\* Note, That 'tis the custom in France to salute Ladies on the Cheek only; whereas in England, we salute them on the Lips.*

you:

you are only to pretend to salute her, by putting your Head to her Hoods: But whether you kiss her or not, when you retreat, you must make a profound Reverence with your Body.

If there be other Ladies in the Room, and they of equal condition, and independant upon the Lady you saluted, you may salute them too: But if they be inferiour and depending in any wise, you are oblig'd to forbear; It would be a rudeness to the Lady to treat them at the same rate.

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## C H A P. XI.

*What we are to observe at the Table.*

**I**F a Person of quality detains you at Dinner, 'tis not civil to wash with him, \* but by his express Command. If he has no Servant by to receive the Towel when his Lordship has wip'd, you must take it from him your self, rather

*\* Note, that 'tis the Custom in France for People to wash their Hands just before they sit down at Table.*

rather than suffer it to continue in his hands to trouble him.

Whilst Grace is saying, 'tis decent to stand up; when it is said, you are to attend till you be plac'd; or if you will place your self, you must do it (according to the direction of the Gospel) at the lower end of the Table, observing not

*\* 'Tis also customary in France, to sit at Table with ones Hat on.* to put on \* your Hat, till the whole Company (and especially his Lordship) be cover'd.

You must not pull off your Sword to sit down at the Table, it is more decent to keep it on. When you are at Table, you must sit upright and not loll upon your Elbows. You must not by any awkward gesture show any signs that you are hungry, nor fix your Eyes upon the Meat, as if you would devour all. You must not be the first to put your Hand in the Dish, unless you be desir'd to help your Neighbour, or your self: In that Case, you must give the best Piece, and keep the worst for your self; and be sure you touch nothing but with your Fork. Now because a Person of quality might desire you to carve for him,

him, it is convenient that you know how to carve handsomely, and which are the best pieces.

But of this we shall prescribe no Rules: 'Tis an Art of it self, and Books have been writ of it, with Cuts of the several pieces to shew where you are to stick your Fork (for as we have said before, you must touch nothing upon the Table with your hand, unless it be Bread) where you are to put your Knife, what piece you are to cut first, which is the best, and fittest to be presented to a Person of quality, &c. and the same in Fish and in Fruit. So that to inlarge upon this point, would be only to transcribe what has been writ before, and with the less necessity, because that Book was intended only for Carvers, which in *France* are now out of use. Infomuch that it is grown a Rudeness and Incivility to pretend to help any body (how excellent soever he be at the Trade) unless he be requir'd. Besides, it being no hard matter to carve for any Man that has dined but three or four times at a Nobleman's Table, it is not absurd for any Man that has no mind to the employment, to excuse himself. And



And indeed Carving belongs properly to no Body but the Master or Mistress of the Treat, and those they think fit to desire, who are to deliver what they cut to the Master or Mistress to be distributed by them at their Pleasure.

But whoever carves, you must be cautious of offering your Plate first, you must rather stay till it comes to your turn, and excuse your self if you observe any body pass'd by of more Quality than your self; If you be press'd to receive it, you are to tender it to those Persons your self, only you are not to press it upon the Person that offers it to you, if it be either the Master or Mistress especially.

It belongs to the Master and Mistress likewise (and no Body else) to desire their Guests to eat, and to that they must encourage them civilly, and at distance, not fixing their Eyes too strictly upon them, lest the Person invited to eat suspects himself to be watch'd and observed, and in danger of being laugh'd at, if he should feed too heartily. The Table is a place where all People ought to have

have their Liberty, and therefore in strictness, no Man ought to observe what another Man eats or drinks; you are rather to animate and encourage them by the cheerfulness of your Looks, and a certain gayety of Humour that may persuade them that they are heartily welcome, and cannot please you better than by making much of themselves.

No Man is to be press'd to drink; for excess of Wine does no body good; some are disorder'd with a little; others are oblig'd to Sobriety by their Characters and Functions; as the Clergy, Magistrates, &c. and to see either of those over-taken, would be a very scandalous sight.

If a Person of quality desires you to help him with any thing that is to be carv'd with a Spoon, you must by no means make use of your own Spoon, if you have eaten any thing with it: if you have made no use of it your self, you may use it for him; but then you must deliver it to him upon the Plate, and call for another, unless he sent his own Spoon along with his Plate; and if so, there will be no occasion for yours.

And

And of this you are to take notice, that whatever you carve, you must deliver upon a clean Plate, and never alone, either with your Knife, your Fork, or your Spoon.

If the Person to whom you present the Plate, be near you, and much above your Quality, you may pull off your Hat the first time you present him, but afterwards you may forbear, for fear of being troublesome.

When you are help'd to any thing by any one, you must take it uncover'd, and refuse nothing that is given you from a Person that is your Superiour.

If you help any body with any thing, and there happens to be Ashes upon the Plate, you must strike them off with your Knife, and not blow them off with your Mouth, as some do, with great disgust to the Company.

It is not civil to call for any thing you like, especially if it be a Dainty; nor is it better when you are offer'd your choice of things that are good, to lay hands upon the best; you must rather answer, *which you please.*

'Tis not Manners, as soon as you are sit at the Table to bawl out, *I eat none of this, I eat none of that; I care for no Rabbit; I love nothing that tastes of Pepper, Nutmeg, Onions, &c.* Those are but imaginary Aversions, easily corrected in our Youth, and as easily at any Age, if we could have but patience to fast a little, and not indulge our Appetites at that rate. It is better therefore to restrain, or at least conceal those Repugnancies as much as we can; and to take all that is offer'd: If our Disgust be invincible, we may let it lie upon our Plate, eat something else, and when we see our opportunity, give that away that we did not like.

If we be to eat out of the Dish, we must have a care of putting in our Spoons before our Superiours, or of eating out of any other part of the Dish than that which is directly before us; much less are we to pick out the best pieces, tho' we be the last that help our selves.

What we would take, we are likewise to take at once: 'Tis uncivil to put your Hand twice together into the Dish;  
much



much less are we to eat bit by bit out of the Dish with our Fork.

You must observe not to reach over one Dish to carve your self of another that is beyond it. Having serv'd your self with your Spoon, you must remember to wipe it, and indeed as oft as you use it; for some are so nice, they will not eat Pottage, or any thing of that nature, in which you put your Spoon unwip'd, after you have put it into your Mouth.

Some are so curious, they will not endure a Spoon to be used in two several Dishes; and therefore in several places 'tis grown a Mode to have Spoons brought in with every Dish to be used only for Pottage and Sawce.

How hungry soever you be, it is indecent to eat hastily or ravenously, as if you would choak your self. You must be cautious of scraping your Knife against the Dishes, or clattering with your Plate; those kind of Noises do many times give alarm to the Company, and make them take notice of your greedy Stomach, which otherwise possibly they would not regard.

You

You must not eat Pottage out of the Dish, but put it handsomely upon your Plate; and if it be too hot, you must not blow every spoonful you eat, but have patience till it cools of it self.

If you happen to burn your Mouth, you must endure it if possible; if not, you must convey what you have in your Mouth privately upon your Plate, and give it away to the Footman; For tho' Civility obliges you to be neat, there is no necessity you should burn out your Guts.

You must not bite your Bread into Pieces, but cut it before you put it to your Mouth, and not keep your Knife in your Hand; and the same Rule is to be observ'd in eating your Fruit. You must cut your Meat into small Pieces, and not put great Gobbets into your Mouth that may bunch out your Cheeks like a Monkey. You must not gnaw your Bones too clean, nor shake, nor break them at the Table with any thing for the Marrow, but having cut off the Meat modestly, and laid it upon your Plate, eat it afterwards with your Fork, because (as I said before) nothing is  
more

more indecent than to touch any Liquor, Sawce, or Sweet-meats with our Fingers, which runs People frequently upon two or three other Indecorums; One is, in wiping upon your Napkin till you make it as nasty as a Dish-Clout, and then every time you wipe your Mouth with it, it nauseates the Company; If you wipe them not upon your Napkin, you must do it upon your Bread, and if not upon your Bread, you must lick your Finger, which is the worst way, and the most uncomely of the three.

You must have a care of dipping in the Sawce, or Salt, every bit you eat: You must rather provide your self of the one with your Knife, and of the other with your Spoon.

Some are so exact, they think it uncivil to help any body that sits by them, either with Salt, or with Brains; but in my Judgment, that is but a ridiculous scruple; and if your Neighbour desires you to furnish him, you must either take some out with your Knife, and lay it upon his Plate; or if they be more than one, present them with a Salt-seller, that they may furnish themselves. And for the

the Brains, many People like them very well, and therefore 'tis more civil to offer them to other People, than to devour them all your self; and whatever is once upon your Plate, must never more be put into the Dish.

You must not hang your Head over your Plate, you must not drop upon your Cravat, lick your Fingers, your Knife, or your Spoon; nothing is more unhandsome than to make clean your Plate, or the bottom of the Dish with your Finger: To drink out the remainder of the Pottage, Sawce, &c. out of the Dish, or to pour it into your Spoon.

If your Fingers, Knife, or Fork, be greasy, you must never wipe them up the Cloth, or Bread, but always upon your Napkin: and to keep your Fingers clean, it is the best way to eat nothing but with a Fork.

If any one at the Table has lent you his Knife, Spoon, or Fork, you must be sure to wipe it well upon your Kapkin, or else send it to the Side-board to be wash'd; and when it is brought to you again, lay it upon a clean Plate, and return it to the Gentlewoman.

To



To blow your Nose publickly at the Table, without holding your Hat or Napkin before your Face; to wipe off the Sweat from your Face with your Handkerchief; to claw your Head, &c. to belch, hawk, and tear any thing up from the bottom of your Stomach, are things so intolerably fordid, they are sufficient to make a Man vomit to behold them; you must forbear them therefore as much as you can, or at least conceal them. You must not be fantastical and affected in your eating, but eat soberly and deliberately, neither showing your self insatiable, nor stuffing till you give your self the Hickup. If you be the first that give over, it will be so much the more civil, unless the Master of the House (who is oblig'd not to suffer his Servants to take away till every man has done) desires you to eat on. Some there are who eat with that eagerness and impatience, they eat themselves out of breath and will pant like a broken-winded Horse; but they are not to be endured.

Others are always finding fault, or criticising upon the Dishes or Sawces; and

and their discourse is nothing but about their Diet; These people are certainly *Epicures*, sensual, and of mean, ungenerous Education.

You must neither eat nor drink by stealth in a Corner: You must not be the first that calls for Drink, for 'tis but civil to stay till your Betters are serv'd: When you do call, you must not do it aloud, but privately if the Servant be near: if not, you must make him a sign. You must never drink any person's Health to himself, unless it be begun by a third Person; and in that Case, if it be to the Wife, or other Relation of a Person of quality, you must do it by her Titles; not thus, *My Lord, a good Health to your Lady, your Brother, &c.* But, *My Lord, a good Health to my Lady Dutcheffs, &c.*

If we be speaking to his Lordship, and in the mean time his Lordship puts the Glass to his mouth, we must stop till he has drunk, and then go on with our Discourse.

You must always wipe your mouth, before you drink; and never let your Glass be too full, lest you spill it by the way.

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It

It favours of too much Familiarity to sip your Wine at the Table, and to make three or four Draughts before you come at the bottom: 'Tis better to drink it off at once, not rambling up and down the Room with your Eyes, but keeping them fix'd at the bottom of the Glafs; nor tumbling it into your Throat as into a Tun; that would be liker a Drunkard than a Gentleman.

You must have a care, as it goes down, of gulping so loud that the Company may take notice how many gulps you take; or to drink so long, that when you have done, you be forc'd to fetch a profound sigh to recover your breath.

It is not civil to leave any thing in your Glafs (provided it is not too full.) 'Tis not civil to receive your drink just before a Person of quality; you must take it rather on one side. 'Tis not civil, if you have tasted a Glafs of Wine, to present it afterwards to another Person.

If a Person of quality drinks a health to you (especially if it be your own) you must be uncover'd, and bend a little

tle forwards with your Body over the Table, till he has done; but you must not call to pledge him, unless he requires it himself.

But this pulling off the Hat is not to be used but to Persons of extraordinary Quality: where there is any proportion betwixt the Company, and the difference be not very great, no Hats are to be pull'd off; for Custom has so establish'd it, that 'tis reckon'd want of converse to pull them off at all, unless the Company or Occasion be more than usual.

When you are spoken to by a Person of quality, you must not forget to be uncover'd, and be sure not to answer with your Mouth full: If his Lordship commands you to be cover'd, 'tis better you put on your Hat, than let your Ceremony be troublesome.

'Tis not civil to pick your Teeth at the Table with your Knife or Fork, or rinse your Mouth after you have din'd, if there be Persons of quality in the Room.

If when Dinner is done, a Person of quality directs his discourse to you, and sits still at the Table, though the rest



of the Company rise, and you have nothing of dependance upon him, yet you are oblig'd to entertain him, and continue with him at the Table till he rises.

If you have occasion to rise from the Table (especially if you be his Dependant or Domestick) you must not do it till you have a Foot-man behind you ready to take away your Plate; for a foul Plate is so unhandsome a sight, that, if no Servant be by, you are rather to take it away your self, than to leave it behind you.

When the foul Plates are taken away, you must not suffer the Servant to give you a clean one first; you must stay till the Persons of honour are serv'd, particularly if they be Ladies.

It is uncivil likewise at the Table of a Person of honour, to put up any Fruit or Sweet-meats into your Pocket, or to set by any thing upon a Plate to carry it away with you, unless you be press'd and commanded.

It is rudeness to present Fruit, or any other thing, when we have tasted it our selves. If a Prince or Princess does  
you

you the honour to dine with you, you must not sit down with him at the Table, but wait behind his Chair, and be ready your self to give him Drink, or Plates, as he has occasion: You must carry your self soberly and quietly before him, not huffing and flying out into Passion with your Servants upon every trifling occasion, which discomposes and distracts them, shews the Smalness of your Temper, and makes it suspicious that you do rather repine at the Honour that is done you, than that you are really solicitous of receiving the Prince well.

You ought, before he comes, to give the best Orders you can, and appoint every Man his Province, and having done so, to remain quiet and compos'd, and not disturb the Mirth and Alacrity (that ought to appear in your whole Family upon such an Entertainment) by an useless, if not unreasonable Forwardness.

If things be really amiss, 'tis better modestly to ask pardon of his Highness, than with your ranting to put the whole House in an uproar; and if

the Prince be satisfy'd he was welcome, no doubt but he will excuse it. Whereas to fall into a rage, to roar, and rail, and and strike your Servant in the presence of your Superiour, is not only an undeniable instance of your Indiscretion and Madneſs, but a great Preſumption that your Education, and Eſteem for that Perſon, is defective.

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## CH A P. XII.

*When we are viſited by a Perſon of quality, or oblig'd to wait upon him, how we are to demean our ſelves.*

**I**F a Perſon of quality makes you a Viſit, and you have notice of it, you muſt go and receive him at his Coach, or as far as you can. Having brought him into the beſt Room of the Houſe, you muſt give him a great Chair to ſit down in, and when he commands you to ſit by him, place your ſelf in a Chair without Arms.

If he ſuprizes you buſy in your Chamber, you muſt quit all to receive him, forbear

forbear farther Imployment till he be gone; and if you be in Bed, you must receive him so.

But this you must observe, That if his Lordship restrains your Civility, and will not permit all those Circumstances of Formality which you are willing to shew him, you must not be too obstinate; For 'tis a great Evidence of the Authority you allow him in your House, when you submit to his Orders.

Nor is it only to Persons of greater quality that we are to pay respect in our own Houses, but to any Person whatever that is not our Inferiour or Domestick, tho' they have nothing but their Age to give them preheminance; If any such pays us a Visit, we are oblig'd to go forth to receive them; to conduct them into our best Room; to give them the Precedence at Table and elsewhere; and pay them the same Civility as to Persons of greater quality.

When such a Person makes you a Visit, 'tis not decent to suffer him to attend long, unless you be engag'd with Persons of greater quality, or imploy'd in Publick Affairs, and in that Case 'tis



but civil to send some other Persons of condition, to entertain him till you come.

When his Lordship goes away, you must wait upon him to his Coach, unless he came about his own business, and you be a Publick Person, as a Minister of State, a Magistrate, &c. under actual Imployment for other People; and then you are not only to be excus'd, but 'tis Discretion in the Person departing to press you to forbear.

If it be a Lady that honours you with a Visit, you must tender her your hand (if there be no body of greater quality by;) and having helpt her Ladyship into the Coach, you must stay at the Door uncover'd, till her Coach be gone.

If there be many Persons with you, and one of them goes away, the rest staying behind; if he that goes away be of better quality than the other, you must leave them, and wait upon him out; If he be inferiour, you must let him go, and continue with the rest, only making your Excuse. If their Condition be equal, you must consider your own Intimacy, and be regulated by that.

As

As to the Visits which we are to make, if we would follow the Example of some People who make them the whole business of their Lives, we have nothing to do but to go from one House to another: But a Person that understands how to imploy himself otherwise, (and yet is desirous to pay every Man his just Respect) must know, that in some Cases it would be great want of good Breeding not to pay his Visits, especially where he has any design of continuing, or contracting a Friendship. For Example, A great Person is to be visited often, and his Health to be inquir'd after, if for no other end but to preserve our selves in his Favour; and every time he has an eminent occasion of Joy or of Sadness, we are to congratulate or condole, if we be in the least satisfy'd that he will take it in good part.

## C H A P. XIII.

*How we are to comport our selves at play.*

**I**F we be commanded by a Person of quality to entertain him at play, we must never discover any Passion or Impatience to win: 'tis a sign of a poor Spirit, and ill Education; and indeed 'tis better that we wholly forbear, if we cannot command our selves in that point.

We must not, on the other side, be negligent in our Play, or lose in complaisance to any body, lest we be laugh'd at for our pains, and the Person with whom we play, suspects we did not think him worthy of our Skill or Intention.

We must use no Quirks nor equivocal terms in our Play; neither must we sing, or whistle, unless it be softly, and to our selves, which is only a sign of Seriousness and Intention. We must not play upon the Table with our Fingers, nor upon the Ground with our Feet; and if our Game be a Game of Exercise,

Exercise, as Tennis, Mail, Bowls, Billiards, &c. we must have a care of any ridiculous postures with our Bodies.

If a Difference arises, you must not be too obstinate, but submit patiently to Judgment, endeavouring to make out your Case as clearly and as quietly as you can.

Besides the Offence to God, 'tis immodest, and a disparagement of our Breeding to swear and curse, especially at play, which being intended for our Diversion, ought to be quiet and peaceable.

If you have won the Game, and your Money be not paid, it must be demanded modestly, not in imperious terms, as, *pay me what you have lost; put down your Money.* But you must rather say, *I won the last Game: some Body did not stake; I have not my money as yet.*

When you lose, you must always pay before it be demanded: It argues a noble and generous Spirit to pay punctually as well at play, as upon every other just occasion, without any repugnance.

If we play with a Person of quality, and be sensible that he likes not to lose,



we must not leave if we be winners, unless he be very willing. If we lose, we must give off patiently, and conform to our Stock, for it would be ridiculous, and expose us to Contempt, to lose in complaisance, what in discretion we could not spare.

If the Person with whom you play be passionate, and hasty, you must not regard his words, but mind your Game, and make your advantage. If it be a Lady, you must take all in good part, and never be provok'd to the least disrespect.

If a Person of greater quality, than you, is desirous to play, 'tis but civil in you to offer him your place, and he will take it for a Courtesy.

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#### C H A P. XIV.

*What we are to observe at a Ball.*

**I**F you be at a Ball, you must know exactly (if not how to dance) at least the Rules observ'd in dancing, especially in the Place where you are (for  
in

in all Places the Rules are not the same) and by no means be defective in any of them.

If you be taken out and can dance, you cannot refuse it without being thought singular and morose: If your Talent at that Exercise be not great, you must not pretend to more skill than you have, nor ingage your self in Dances that you understand but little.

If your Ear be bad, you must not undertake to dance, though you step never so well; it renders a Man ridiculous to see him out in his time; and the rather because it is his own fault; for, if he needs must come to the Ball, he might have excus'd himself from dancing, by making a profound Congy to the Lady that took him out, having first conducted her into the middle of the Room. But the better way would have been with great respect to have assur'd her of your unhappiness in not being able to gratify her that way; that she might be convinced it was want of skill, not Lazyness or Disdain that caus'd you to refuse her.

If at length, to shew their authority, or give themselves diversion, they will  
force

force you to Dance, you must not refuse them; for it is better to expose your self to a little involuntary Confusion to render your self complaisant, than to be suspected of declining them in contempt. In this Case you are to beg of the Lady that she would so far oblige you, as to call for some Dance that you understand best, and then you must dance freely, and as well as you can.

Having done your Dance, you must carry that Lady back to her place; and take out another; observing when you are taken out again, to challenge the Lady that took you out first, if it be the custom of the place.

If the King or Queen Dances, all the Company is to stand, and be uncover'd, unless those whose Function exempts them: If the King or Queen be at the Ball, you are not to take the Ladies out, nor return them to their Places; but you are with a low Congy to invite them; and when you have done, having paid them the same Respect, you may let them pass alone to their Seats.

You must not pass before their Majesties, but with a profound Reverence, unless

less you be dancing: You must not take any ones Place or Seat that is dancing.

It is ridiculous to imitate any Man while he is dancing, or whilst the Musick is playing, to keep time, and play the Fool with your Head, your Hands, or your Feet.

If you be among Persons in Masquerade, 'tis uncivil to press any one to discover himself, or to lay hands upon his Mask; you are rather oblig'd to be more civil to them than other People, because under those Disguises there are many times Persons of very great quality.

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C H A P. XV.

*If we have a faculty in singing, playing upon the Musick, &c. how we are to demean our selves,*

**I**F you have a Talent in singing, Musick, or making of Verses, you must never discover it by any vanity of your own. If it be known any other way, and you be importun'd by a Person of quality to shew him your skill, you may modestly



modestly excuse your self. If that will not satisfie him, 'tis but civil to gratifie him readily, and the readiness of your Compliance attones for any miscarriage whereas a fullen and obstinate denial favours too much of the Mercenary, and either shews that you would be paid for what you do, or that you think him unworthy of your Skill; and this unwillingness and difficulty to sing, &c. does many times dispose People to censure, and make them cry out to his Face sometimes, *Is this all he can do? This is not worth the trouble he put us to, to intreat him.*

When you begin to sing, or play upon the Theorbo, Lute, or Guitar, you must neither hawk, spit, nor cough (before those that attend) to clear up your voice. Neither must you be too long in tuning your Instrument.

You must have a care of seeming to applaud your self by any affected or fantastical Gesture, nor by any Expression that may signifie how much you are delighted your self: As to say, *Now, observe this Note; This is well; This excellent; Take notice of this Cadence, &c.*

You

You must observe likewise not to sing or play so long as to tire the Company, you must end therefore so discreetly as to leave them with a relish, and opinion of your Faculty, that they may be tempted to invite you another time ; otherwise you will be in danger of being told, *It is enough*, which on his side (if the Person who sings be a Gentleman) is as much rudeness, as to talk to him and interrupt him.

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C H A P. XVI.

*How we are to demean our selves upon the road, either in a Stage-Coach, or on Horseback, and how at our Sports.*

**I**F a Person of quality, to whom we owe a Respect, takes us along with him in a Journey ; 'Tis a Civility incumbent upon us to be pleas'd, and contented with every thing, never to complain, never to make him wait for us ; we must always be ready and cheerful, and serviceable, not imitating those who are never satisfied with their Horses, their Chambers,

Chambers, their Beds, &c. but still creating Quarrels amongst the Servants, or betwixt the Master and them: a sort of People never in the way, never pleas'd with any thing; but nice, captious, and perpetually in a huff.

Travelling is a kind of Warfare, and has its Rules, and Cares, and Fatigues, (with proportion) as well as that: It is very unpleasant, when besides the inseparable trouble that attends it, we meet with Company more burdensom than all the rest of our Baggage.

If you travel by Coach, you must suffer the Person of quality to enter into it first, and when you go in your self, be sure to take the worst place. The hinder end is the best, the right hand of the hinder end is the first Place, the left hand is the second Place, the Place over against the Person of quality is the third, and his left hand is the fourth Place; The Boots (if there be any) are the lowest place, and yet even in them there is precedence, and that place next the hinder end is the best.

When you are in the Coach, you must turn your self towards the qualify'd Person

son, you must let him be cover'd before you, and not put on your Hat, till he expressly commands it.

When in the Street, or upon the Road, it be our Fortune to meet the holy Sacrament, a Procession, a Burial, the King, Queen, Princes of the Blood, Persons of publick, or super-eminent Characters; as Legates, Embassadors, &c. It is a respect due to them from us to cause our Coach to stop till they be pass'd; For Men to pull off their Hats, and Women their Masks. In case it be the blessed Sacrament, and the place be convenient, we are to alight out of the Coach, and pay our Reverence upon the Knee.

When we come out of the Coach, 'tis civil for us to alight first, that with our Hand we may be ready to assist the Person of quality, whether it be Woman or Man.

If our passage be on Horseback, we must not only let him mount first, but hold his Stirrup, or assist him some other way: As we ride, we must observe the same Rules as he were on Foot, we must give him the right hand, and keep a little behind him; but if we find our Horse



Horse raises dust, and the Wind carries it upon him, in that case we are to change sides, and remove to the other.

If you be to pass a River, Ford, or Slough, it is but decent in you to pass first, and if by accident you be behind, and must pass after the qualify'd Person, you must be careful to keep at such distance, that your Horse may not dash him.

If his Lordship gallops, you must not out-ride him, nor prance, and make Parade with your Horse, unless you be commanded.

If you be a hunting the Buck, or any thing else, you must not leave the noble Person, nor shew too much heat and ardour at your Sports, but suffer him to come in first to the death or imprime: If the Deer be at Bay, and there be occasion for a Sword or Pistol to break it, and strike him down, you must not be too forward but leave it to the Person of honour.

If in your Journey you be straitned for Lodging, and constrain'd to take up your Quarters in the same Chamber with the qualify'd Person, you must give him leave to undress and go to Bed first, and  
when

when he has done, you are to strip and go to Bed after him, and to lie so as to give him no disturbance all night.

And as you are to go last to Bed, Civility obliges you to be first up in the Morning, that when the qualify'd Person rises, he may find you ready; for it is unfit for him to see his Inferiour naked, or undress'd, Or his Goods to lie loose up and down the Chamber, or his Bed open, and out of order.

'Tis not decent to stare in the Glass, or comb your Head before a Person of quality; nor is it tolerable to Comb your Head in the Kitchen, where your Hairs may fly into the Dishes, upon the Meat: Much less ought you to make use of his Lordship's Combs, or any other of his things.

From hence we may conclude it most abominably immodest to seize upon the best Chamber and Bed in Post-haste, as if you would prevent its being taken up for his Lordship: and that we forbear this with great caution, is a thing that not only Civility, but common Justice requires.

On

On the other Hand it would be no less rude and undecent, in a place where Lodging is strait, or inconvenient, to take up all for himself, without regard to those Gentlemen in his Company that are of inferiour condition.

Such kind of proceeding is not like a great Lord; who, if he looks for respect, must pay it again by behaving himself with Courtesy and Mildness to his Inferiours; and where things cannot be commodious for all, he ought at least to share with them in the Incommodities that cannot be avoided.

## C H A P. XVII

*What is to be observ'd in writing of Letters, and the Precepts necessary thereunto.*

THE same Rules to be observ'd in our Behaviour and Discourse, are to be observ'd in our Writing, which is the Discourse of the absent; wherefore we must make use of the same expressions of Friendship and respect in our Letters

ters, that we are oblig'd to in discourse, if we desire to be accounted civil, and Persons of good Education.

If an Inferiour be to write to his Superiour, it is more respectful to make use of large than little Paper; and tho' he writes but six Lines, it must be in a whole, rather than half sheet, unless it be some little Compliment of few words, or a Note to put him in mind of something he had writ to him more amply before; in those Cases he may make use of a small piece of Paper, but it must be doubled, and made up as it were a whole sheet.

After he has writ *My Lord*, or *Sir*, at length, without abbreviation, on the top of his Letter, he is to leave a large space before he begins his Letter, which space is to be more or less according to the quality of the Person; and the greater the Person, the greater the Blank.

Care must be taken, that the first words of the body of the Letter may not make any undecent Connexion with the Title at the top, as if after *My Lord*, he should bluntly begin his Letter with these words, *Your Footman came to me, &c.*

In



In the body of your Letter, as oft as you have occasion to write *Sir*, or *My Lord*, (which in respect you are oblig'd to repeat as often as is convenient, especially if your Letter be directed to the qualify'd Person himself) you must write it at length, without abbreviation.

It is to be observ'd, that you are not to repeat *Sir*, or *My Lord*, twice in the same Period, nor to put them immediately after the word *Me*, nor after the Name of another Person of inferiour degree; as, *It is from me my Lord*, *It is my Father, Sir*, *you are to expect*, &c.

When you write to a Person to whom the Title of *Highness*, *Excellency*, &c. is to be given, you must be so far from omitting it, that you must use it as often as it may be brought in naturally and without force, otherwise the word *You* may be used: where the sense will permit, you may alter the Phrase, and by adding the Title, turn it into the third Person, as *Your Excellency knows such a thing*, &c. 'Tis likewise to be observ'd that you must write his Title at length, at least the first time you have occasion

to

to mention it, in every Page: afterwards you may cut it † short if you please, as having writ *Tour Excelency* at first, you may write *Y. E. Tour Highness* you may write *Y. H. &c.*

† Note, That this Precept is not to be practis'd, and that we ought never to abbreviate such Words as denote the Dignity of the Person to whom we write.

*Excellency* is commonly the Title of an Ambassador: *Highness* of a Prince or Princess; *Royal Highness* is for the Son or Daughter of a King; *Majesty* for a King or Queen. Among the Ecclesiasticks, *Reverence* is the Title of an Abbot, or Chief of an Order; *Lordship* for a Bishop; *Grace* for an Archbishop; *Eminence* for a Cardinal; *Holiness* for the Pope.

At the End of the Letter, to signify our submission to a Person not much our Superiour, we put *Sir*, and that *Sir* is to be placed in the middle of the Blank, betwixt the end of the Letter and these words, *Tour most humble and obedient Servant*, which are to be put quite at the bottom of the Paper. G To

To other Persons we may pay our Civilities as we please; but to Persons much above us, we must be careful how we write, and address our Compliments or Recommendations.

Among familiar Friends of the same quality, it is usual to write thus; *Permit me, Sir, by your hands to assure Master or Madam such a one, of my most humble Service. You will oblige me to present my Respects to, &c.*

If the Person to whom you write be a Prince, or of any other super-eminent Dignity, you must say, *Monseigneur*, (in *English*, *Sir*) and put it very low; beneath that must be placed these words, *Your Highness's*, or *your Excellency's*, and at the very bottom of the Page, *Most humble and most obedient Servant*. Thus,

*S I R,*

*Your Highness's*

*Most humble, &c.*

If your Matter be too much to leave room at the bottom of the Leaf for this Formality, you must manage it so as to leave two Lines to be subscrib'd on the next side; but there must not be less than two Lines; and if it should so happen, that your Paper should be writ on all sides, to the very bottom of the Leaf, it would not be civil to send it away so, without a handsome Subscription; you must add another loose piece of Paper to it, and making them both up in a third, dispatch it as you please.

To shew our respects to Persons above us, there are no other Terms but what we have mention'd already; though there are others relating to Familiarity and Friendship.

It is so unbecoming to confound the Terms of Familiarity and Respect, that, in my Judgment, nothing is more incongruous; and the rather, because Faults in a Letter make deeper Impression than Faults in Discourse, which may be mended or excus'd immediately.



For this reason we must observe a Constancy and Equality in our Stile. If our Subject be serious, and the Person to whom we direct be our Superior, we must have great care of suffering light or familiar Terms to slip from us; as many do, who after the first Period, in a grave and sober Stile, fly out into extravagant Points of Wit, and think they do Wonders, if by Figurative and Metaphorical Terms, more proper for Romance or Burlesque, they express those things which ought to be deliver'd with great Plainness, Humility, and Circumspection.

For better Comprehension, 'tis necessary to know that true Eloquence consists principally in accommodating our Stile to our Matter, and to the Persons to whom we write; so that first we must be able to judge and distinguish of Stiles; next we must consider the Quality or Humour of the Person to whom; and lastly, the Subject of which we write: the Observation of these, is the Rule for all Stiles.

'Tis true, we need no other Precepts for Discourse than Sincerity and Truth; Truth alone being of wonderful efficacy to work upon the Mind, and to dispose it as we please. But because Cunning and Interest have possess'd the minds of Men, some do substitute Fallacy and Equivocation in the place of Truth, thereby to abuse the Credulity of those with whom they deal, according to the difference of their Judgments; and others, upon greater experience of the Hypocrisie and Double-dealings of the World, fearing to be deceiv'd, oppose themselves as obstinately against the Truth, as against a Lie; upon which score, Men were oblig'd to invent the Art of Well-speaking, to the end that as before, the Mind of it self gave admission to the Truth without the assistance of Art (by reason of the mutual confidence that was then among Men) this Art might overcome that Jealousy and Suspicion which seiz'd upon our Minds, by teaching us how to deliver our selves with such pleasant-

ness and perspicuity as may as well persuade and allure, as instruct us.

To arrive at this, there are two ways, the first is, to make the truth that we affirm, intelligible; which is done by the clearness of our Stile, when we express our notions in natural and proper Terms, that may not only intimate our Thoughts, but inforce them upon Hearers; wherefore what is in it self simple and plain, is

*\* Here our Author is out: for every Thing, every Idea is plain and simple of it self; and 'tis only our way of expressing it that can make it figurative.*

to be deliver'd as simply; what is *\* figurative* in it self, is to be deliver'd accordingly; what is grave and majestick is to be deliver'd in suitable expressions, and what

is lofty and pompous, is to be express'd in a Stile that is lofty and magnificent: In this lies the diversity of Stile, and the Decorum to be observ'd in respect of the matter.

The second way in delivering the truth, is, to prevent its being impugned or refell'd by Foreign Arguments;

To

To this effect, it is necessary to remove the diffidence or suspicion that he or they to whom it is expos'd, may have, that it is not the truth; and this is done by great caution that nothing be incredible or extravagant that we write or say: For the least thing of that nature disrelishes, and begets aversion, or at least distrust in their Minds with whom we treat; and therefore to avoid this Rock, he who writes or speaks, is to insinuate, and gain upon the Affections of him to whom he addresses.

And we shall succeed the better, if besides the framing our Stile to our matter, we conform it likewise to the Quality of the person, by paying the respect that is due to him: If he be much our Superiour, our Stile must be modest and humble; If our Friend, we may be more free and familiar, discovering our confidence in him, and our esteem of his Person, but without the least Rudeness or Obscenity: If any such thing should inevitably fall in, it is to be deliver'd in such manner that the



Hearer may perceive it was coincident with the matter, and did not proceed from disrespect in the Author.

Without this Observation, not only he who speaks, shall never establish the truth; but he shall be unable to resist, much less remove the repugnances that will frequently occur: whereas by insinuating into the mind of his Hearer, he makes himself Master of it, and fortifies it against all contradiction; giving weight to his Propositions, by preventing Objections, and answering them himself; or else by a discreet silence; for it is a piece of Art to hold ones Peace, when the Arguments of our Adversary are so empty and idle, they cannot be refuted without making him ridiculous. Indeed it would be some reflexion upon the whole Company to suspect they could be so weak as to be captivated by such trifling Reasons: and in this consists our Civility in respect of the Person to whom we speak.

Of Stiles there are several sorts, the first is the plain and natural Stile, which

which is an ingenuous and familiar way of speaking, and yet noble; and Clearness and Perspicuity being an essential quality in it, it is necessary that we understand, construe, imploy, and dispose our words according to their proper and natural significations, and give them the importance that they bear generally among Persons of condition; and for this we may set down the following words of our Saviour, St. Luke 16. 19.

*There was a certain rich man clothed in purple and fine linnen, who fared deliciously every day. And there was a certain Beggar named Lazarus, who was laid at his door full of Sores, desiring to be fed with the crumbs that fell from the rich man's table; Moreover the Dogs came and licked his Sores: And it came to pass that the Beggar died, and was carried by the Angels into Abraham's bosom; The rich man also died and was buried. And in Hell he lifted up his Eyes being in torments, and saw Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham,*

*have mercy on me, and send Lazarus that he may dip the tip of his finger in Water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou, in thy life time, receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented, &c.*

In which it may be observed, that all the Terms are natural, pure, and clear, without Figures or elaborate Ornaments, and the Periods short, which is an excellent quality in a Stile.

And therefore (by reason of its plainness and perspicuity) it is not only the principal part of Eloquence to express our selves intelligibly, but the fundamental of all other Stiles, because Clearness is common to them all. *Prima est eloquentiæ virtus, perspicuitas.* Quintil.

That which is oppos'd to this, is the flat and the dull Stile, made up of mean and low Expressions that favour wholly of the vulgar, and many times consisting of improper, if not barbarous

rous terms; as if I should say, *Sir, you did me a notable piece of Service*, instead of, *You very much oblig'd me*. The word *Service* being used improperly to Superiour or Equal. In the remote Provinces, where their best Eloquence is but a kind of corrupt *French*, they do often make use of an Active for a Neuter; an Auxiliary for another Verb; The Masculine Gender for the Feminine, &c. and these rude Dialects destroying the purity of our Language, it follows that they are as destructive to other Stiles, which ought naturally to be pure.

The second kind is the *figurative Stile*, which varying from the simple, makes use of Allegories, and Metaphors, and represents one thing by another that has reference to it.

When these Figures are taken from serious Subjects, and their Analogy is just and natural, the Stile is serious, as in this following Example.

*Self-love is the greatest of all Flatterers. Whatever discoveries are made of this Love, there remain still a Ter-*



ra incognita, or a great part that is unknown: Self-love is more cunning, than the cunningest man; it pretends to be the very Pattern of goodness, and to forget it self quite when employ'd for other people; but 'tis really the readiest way to arrive at our own ends; it is lending at usury what we pretend to give; 'tis, in a word, by subtil, and sly magick, to undermine every body, and compass our designs.

But when Figures are taken from pleasant things substituted in the place of what we would express; and when the reference or relation to the said things is remote, or fictitious, that Stile is pleasant and jocose, consisting in *Hyperboles*, or suppos'd Exaggerations, in pleasant Allusions, in disproportionable Analogies, in counterfeit Truths, in pretended Passions, in irregular Comparisons, Imitations, and *Antitheses*, &c. As for Example in the following Letter from *Monsieur Voiture*, to a young Lady, to whom he sent a certain Lyon in Wax.

Madam,

Madam,

**T***His Lyon being constrain'd for reasons of State to quit Libya with all his Family, and some of his particular Friends, I thought there was no place in the whole World to which he might more honourably retire, than to your Ladyship's presence, and that his Misfortune would be in some respect a Felicity in bringing him acquainted with so excellent a Person. He is descended in a right line from an illustrious Lyon, that about three hundred Years commanded in chief upon the Mountain of Caucasus; From a Grand-child of which Lyon, it is believ'd here, your great Grand-Father was descended, as being the first Lyon that pass'd out of Africa into Europe. The honour he has to be related to your Ladyship, makes me presume he will be receiv'd with your accusom'd good Nature and Compassion; and I hope you will not think it beneath you to be the sanctuary of any thing in distress. Your humanity in this point*  
will

will add much to your reputation in Barbary, where already you are in greater esteem than any thing on this side the Sea. If your Ladyship vouchsafes them the Art to conceal themselves under humane shapes, you will do them a signal favour, by enabling them to do more mischief with greater impunity. But if that be a secret you reserve to your self, it will be some advantage, if you permit them to be near you, and afford them your Counsels. I assure you, Madam, they are esteem'd the fiercest and most cruel in all this Country, and do not question but you will agree together very well. There are with them some few Cubs, the Tenderness of whose age allows them to prey only upon Lambs and young Children: but I hope in time they may come to perfection, and attain the virtue of their Predecessors; At least I am sure of this, they will see nothing about your Ladyship to check their Natures, but will be as well bred with you, as in the remotest Forest in Africa. In confidence of this, and assurance your Ladyship will not be wanting in any thing of generosity; I do thank  
you

*you before-hand for their noble reception,  
and declare myself,*

*Madam,*

*Your Ladyship's, &c.*

All is, as you see, pleasantly counterfeited in this Letter, the number of Periods that ought to be short and concise, as in a serious Figure, is full and round as if the Style were grave, and the Subject more serious; by that means to add a certain Air of Gallantry to the Letter, and give it the face of a matter of importance: So the Style, the Terms, the Expressions, being Figurative; and those Figures denoting what the Author would say by a remote, and disproportionable Reference, do represent to the mind of the Reader, as it were in Masquerade or Disguise, the real Intention of the Author, and produce that Pleasure and Agreeableness, which is essential to that sort of Style.

To the serious Style by way of opposition, there is a conceited kind of Style that pretends to deliver our Thoughts



Thoughts and Words with more than ordinary subtilty, but delivers every thing impertinently, and that without any constraint. This by some of the *Virtuosi*, is call'd the Fantastical Stile, which cannot mention a Fly, nor a Footman, without a Metaphor. And even that Stile which they take to be the most excellent (which yet by Persons of understanding is not to be distinguish'd from the Fantastical) consists in certain new and modest Expressions, wherewith our new Orators would clog their Eloquence; and the truth is, they do so confine and enthrall themselves to this kind of Whimsy, being by no possible means to be drawn from these kind of Terms, that whereas the Figure was at first invented to give Liberty to the Author, and Satisfaction to the Reader, they turn their Liberty into Slavery, tricking up their Discourse so sprucely, that like a Country Bride, it is not able to stir: Nor can the Reader peruse them with pleasure, unless it be to see what extravagant Words  
they

they use to express their most serious Thoughts, whereas those Words were never intended but for Mirth, and pleasantness of Conversation.

The Opposition of the Pleasant Stile, is the dull Burlesque that consists in mean Ironies; flat Railleries; insipid Comparisons; and words intended for laughter, that have no Salt in them, and fill the the Imagination with things so idle and common, that if the Author does not laugh at first himself, no body else would afford them a Smile.

The third is the grave, *modest Stile*, form'd out of the plain Stile, and the Stile that is figuratively serious; and which therefore, being serious, all its Figures are to be serious, grave, and virtuous. This Stile admits nothing loose, impudent, saw-cy, nor too frolick and light. Its Periods ought to be longer and fuller of matter than the other, and so link'd and connected, that they may mutually give support and illustration one to the other. And as this Stile will  
not

not on the one part, that any thing of Argument be wanting, and that on the other, it should wave its proper gravity by making each of its parts to consist of separate Periods; Custom does frequently joyn them together, by a certain Demy-period call'd by the Greeks, ἐπαόια, which modern Authors do call the *Tail of a Period*; and 'tis express'd by a Participle almost in this manner: *Being certain that, &c. Nothing being more advantageous than, &c.* We will take an Example from a Book of this Character, written in a very grave Stile, where *Moses* speaking to the Israelites in *Josephus*, complain'd that the chief among them out of unreasonable jealousy, had mutinied against him, and proceeded so far, as to design to have ston'd him. The Speech was directed to *Corah*, Head of the Sedition, who would have depriv'd *Aaron*, and made himself High Priest.

*I confess (says Moses) that you and your Party are considerable; and there is none among all the People that I de-*  
*spise,*

spise, though inferiour to you in wealth as in every thing else. But if Aaron was made High Priest, it was not for his riches, for there are some among you richer than Aaron and I both; not for the excellence of his Race, for it hath pleased God to bring us all from the same stock, seeing we had but one Grandfather among us: Nor was it my Brotherly Affection that mov'd me to advance him, because had I consider'd any thing but GOD in the Case, I should rather have taken that honour upon my self, than bestow'd it upon another, for Charity begins at home; and none so near me as my self. What reason was there therefore that I should ingage in a danger to which I am unjustly expos'd, and let another go away with the profit? But believe me, I am innocent of this Crime. GOD would not have permitted me to neglect him so much, nor you to be ignorant of the method of pleasing him. Yet tho' it was GOD, not I, who honour'd Aaron with that Office, he is willing to resign it to any one that shall be call'd to it by your suffrage, without  
urging



urging that he has executed it faithfully: because tho' he was admitted with your approbation; his ambition is so small, that he will rather freely relinquish it, than be the occasion of so great Troubles. Have we then been defective in our Reverence to GOD, in accepting what he was pleas'd to confer? or could we on the contrary have refus'd it without impiety? But as it is his property who gives, to confirm what he has given; it is a privilege belonging wholly to GOD to declare anew, by whom he is pleas'd to be serv'd in the presentation of your Sacrifices, and whose Ministry he will use in your Acts of Piety and Devotion: And would Corah be so presumptuous out of an ambition of advancing himself to that honour, to rob God of his Prerogative of disposing it? Forbear then to irritate the People, or excite so dangerous a Tumult: To-morrow will decide the Difference; let the Pretenders meet in the morning, each with his Censur, Fire, and Incense in his hand ..... and he whose Oblation shall appear most acceptable to God, shall

*shall be establish'd High Priest, &c.*

We see in this Stile force of Reason couch'd under gravity of expression, and Figures easie and moderate: In opposition to this are all Stiles of vehemence, as well as those which are too familiar and free.

The fourth kind is \*  
the sublime, elevated,  
and *pompous* Stile,  
form'd out of the  
grave Stile, with se-  
rious Figures. Which

\* Our Author has  
but an imperfect No-  
tion of the sublime,  
as will easily appear  
to those who have  
read Longinus.

Stile consists of fine fancies and solid, but extraordinary and transcendent, whose expressions are Seraphic, whose Epithets are magnificent, containing great sense, and affording a firm Idea of the Word that expresses them. The Figures are strong, lively, and pathetic, and according to the diversity of the Character, the number of the Period is large or contracted. Of this sort we may produce as an Example the Discourse which the said *Moses* address'd to God Almighty when he petition'd him to make it appear that he  
was

was falsely accus'd of partiality in chusing his elder Brother High Priest.

O Great Sovereign of the Universe, who out of compassion for thy People, hast carry'd them thorough so many dangers; who art a faithful witness of all my actions; who searchest the Reins, and piercest into the most secret recesses of the heart, hear I beseech thee my Prayer, and do not disdain to make the truth manifest, and punish the ingratitude of those who accuse me so unjustly. Thou knowest, O Lord, all the passages of my infancy, not by hear-say, but intuition: Thou knowest likewise all that has happen'd to me since, and the People themselves know it; but because their interpretation of my conduct is malicious, do thou bear witness to my Innocence. Was it not thou, O Lord, who by thy assistance, my own caution, and the affection of my Father-in-law when I liv'd quietly at home, obligedst me to undertake so much trouble and anxiety for the good of the People, and particularly to rescue them from their Captivity? Tet after I have deliver'd them from so many Evils, I am become  
by

by my conduct, the object of their disdain. Thou therefore, O Lord, who vouchsafedst to appear to me in the flames upon Mount Sinai; who vouchsafedst to discourse with me, and make me a Spectator of so many Prodigies; who sentst me with thy Orders to the King of Egypt; who stretchedst out thine arm over that Kingdom, to make our way out of the Egyptian Slavery, and humbledst their Pride and their Might; who when we were at a loss, and knew not what to do, didst open for us a miraculous way thorough the red Sea, and causedst the Floods to swallow up our Pursuers: who furnishedst us with Arms when we had none; who broughtest water out of the rock to quench our thirst; who providedst us Victuals from the other side of the Sea, when the Land where we were was not able to supply us; who sentest us sustenance from Heaven, that before was not known to Mankind; and in a word, regulatedst our conduct by the holy and admirable Laws which thou gavest us, vouchsafe most Omnipotent Lord God, to determine our controversy; thou who art not only a Judge,  
but



but an unbiass'd and incorrupt witness:  
Make it appear to the whole World that  
I never receiv'd bribes to do unjustly:  
That I never prefer'd the Cause of the  
rich, nor acted willingly to the prejudice  
of the Publick; but on the contrary us'd  
my utmost endeavour to be serviceable to  
the People. And now seeing they accuse  
me of having advanc'd Aaron to the High  
Priesthood, not in obedience to thee, but  
in favour and partiality to him, let them  
understand, I did nothing but by thy ex-  
press Command; and let them discern the  
care which thou art pleas'd to take of us,  
by punishing Dathan and Abirom accor-  
ding to their merits, who were so audaci-  
ously impudent as to accuse thee of being  
insensible, and of suffering thy self to be  
abus'd and circumvented by my Artifices.  
And to the end that thy judgments upon  
these Profaners of thy honour may be appa-  
rent to the whole World, permit them not  
to die an ordinary and natural Death,  
but let the Earth, upon which they are  
unworthy to tread, open and swallow them  
up, both them, and their Families, and  
Goods; that the signal effect of thy Sove-  
reign

raign power may teach the rest what reverence is due to thy supream Majesty, and demonstrate that what I have done in my Ministry, was by thy special Authority and Command. If on the contrary, the Crimes imputed to me be true, preserve; I beseech thee, my Accusers, and let all my imprecations fall upon mine own Head. Joseph. lib. 3. c. 3.

In this rank I might place the whole Preface of the same Translation of Josephus; but I think it sufficient to insert some few Paragraphs set down in the beginning of it.

That which next to the Holy Scriptures, renders Josephus preferable to all other Historians, is this, that whereas their principal scope and end is the description of the actions of Men; he represents to us the dispensations of GOD himself; whose Power, Providence, Goodness, and Justice are conspicuously display'd in every part of his Book. His Power open'd the Sea, and divided the Floods, to give dry passage to the Army

of the Israelites; His Power levell'd the Walls of the strongest Towns without Battery, or artificial Concussion. His Providence governs all things, and prescribes Laws that may be call'd the source from whence the Wisdom of this World is wholly and undeniably drawn. His Goodness fetch'd down from Heaven, and forc'd out of the hard Rocks, supplies to satisfy the hunger and thirst of a numerous People, when the Barrenness of the Desert was not able to sustain them. The Elements being the Executioners of his Justice, The Water overwhelms those which his Justice condemns; The Fire consumes them; The Air destroys them by infection; The Earth opens and devours them. His Prophets presage nothing, but what is confirm'd afterwards by a Miracle. Those who command his Armies, undertake nothing but what they execute; and the Governours of his People being full of his Spirit, act rather like Angels than Men. Moses alone may be an Instance of it; Never any Man had so many excellent Qualities as he: Never did Providence discover so much in any one Man under the old Law, from



*from the fall of Adam, how far Perfection in a Creature might extend by particular Grace : So that great part of the History of Josephus, coming as it were from that incomparable Legislator, as being deriv'd generally from him, we are to read it with Respect as well as Esteem ; And the latter part of it being taken out of the Scriptures, deserves no less, as being dictated by the same Spirit that inspir'd Moses when he writ the Pentateuch.*

*What may not be said of those incomparable Patriarchs, Abraham, Isaac, and Jacob ; Of David the King and great Prophet, who was stil'd a Man after God's own heart ; Of Jonathan a Prince so perfect, that the Scripture tells us his Soul was inseparably joyn'd to the said King ; Of the illustrious Maccabees, whose Piety being equal to their Courage, was able in an incredible manner to unite the Sovereign power with the religious Duty of the High Priest ; Of Joseph, Joshua, Gideon, and so many others who may pass for perfect Patterns of Virtue, Conduct, and Valour ? If the antient Heroes of*

H 2

*the*



*the Pagans have achiev'd nothing comparable to the Heroes of the people of God (whose actions might pass for Romances, were it not impious to suspect them.) it is not to be admir'd, seeing they acted only by human Force, and these by divine Assistance, &c.*

The Stile oppos'd to this, is, the turbulent and transported Eloquence which fills the World with Exclamations instead of Reasons, *Antitheses* instead of Proofs; which makes people deaf with its sound and its number; which jumbles and confounds all things and endeavours to conceal its weakness, by Clouds of obscurity of its own raising, &c.

There is likewise, in opposition to this, a certain puff'd Bombastick Stile, that represents Things great and lofty, which in reality are no such matter.

Thus much for *Stiles*. Now as to *Persons*, we must observe the same respect in Writing, as in Speaking to them.

As to the difference of Quality, it is to be consider'd when a Superiour writes to an Inferiour; an Inferiour to a Superiour; or an Equal to an Equal. Moreover, it is to be consider'd, whether it be to a Man or a Woman; amongst Men, whether it be to a Cavalier or a Gentleman, Magistrate or a Church-man: and much Civility lies in the care of these distinctions.

Our next Consideration ought to be of our Subject matter, which is infinite. For it being in our power to write upon every thing we may speak of, and having liberty to speak of every thing without exception; it follows our writing may be as general as our discourse.

Our Subject may be Religion, Law, Administration of Justice, either by the Prince himself, or his Ministers; Negotiations of State, private Transactions, Instructions, Directions, Speeches, Panegyricks, Apologies, Refutations, Pleadings, Poetry, History, Letters, &c.

These things being premis'd, let us make our Application. In matter of Religion, whether we compose or translate, we must indispenably make use of the plain Stile, if we be to explain a simple Principle of Faith; and of the grave Stile when we are to persuade either by Proof or Confutation. This is a Rule that obliges all Writers, especially Ecclesiastical Persons, to whomsoever they write, whether to Superiours, Inferiours, Equals, Men or Women; The Holiness of the matter admitting no other Stile. For even Authors that write in a florid and finical Stile, when they speak of Divine matters, there is so much Incongruity and Repugnance between that sacred Subject and their affected Expressions, that one is apt to think they design to turn Religion into Ridicule.

In Translations, great care is to be taken that they be as natural, and with as little digression from the Letter as is possible, which is a respect inviolably to be observ'd to Books of Religion.

Religion. For it is much better to offend against the Language of Men, than in the least to deviate from the sense of the Holy Ghost.

In some cases we may be too exact, and keep too much to the Letter of the Text; as if in this Verse, *Psal.* 92. *Mirabiles Elationes Maris, Mirabilis in altis Dominus*, we should render it thus, *The Elevations of the Sea are admirable; The Lord is wonderful in the Heavens*. Where the Version is exact, being made word for word; but it neither answers the true Meaning of the Text, nor the Propriety of the Language: For first, the Word *Elevation* is used to express the Elevation of the Pole, the Elevation of a Cardinal to the Papacy, or other Person to other great Dignity: We say sometimes the Elevation of the Mind, or the Elevation of a Building: but I never knew that Elevation was used for the Agitation of the Sea. *Wonderful in the Heavens*, is improper; the Word *altis* being rather intended for the Deeps; so that the Translation,



in my Judgment, would run better thus: *The raging of the Sea is admirable, and God is wonderful in the Deeps.* Nor are we in our Versions only to observe to render the sense of the Words plainly and clearly, but we must render them, as near as we can, in the Stile of the Original. If in the Original the Expression be figurative, our Translation must be so too, not always the same (for sometimes the difference of the Languages will not admit it) but in terms equivalent and tantamount, which is called rendering beauty for beauty.

When our Subject is matter of Law, Decree, or Justice; when we bring in a Sovereign Prince speaking to his Subjects, his Authority serving for Arguments of Perswasion, we must use the plain simple Stile, and our Terms ought to be clear, and free from all manner of Equivocation.

In short, as we should not be punishable for the Non-Execution of a Law of which we are ignorant, so we should not be guilty of breaking that Law,

Law, if we did not understand it, or if we did one thing for another, being deceiv'd by the Ambiguity of the Terms. Laws, Ordinances, and Decrees of Princes, if plain and intelligible; conduce much to keep the Subjects in Peace; but how can they do that, when being doubtfully and ambiguously express'd, they produce rather Strife and Contention? The Oracles, in old time, were deliver'd doubtfully and obscurely, because they were intended to deceive; But Sovereign Princes, with whom Truth is, as it were, deposited to undeceive, and enlighten our Understandings, do rather affect to signifie their Pleasures in a clear and perspicuous Stile, that every body may understand. For this reason certain old words are still retain'd and appropriated to the expression of the Prince's Will; which words do both render the Stile of his Ordinances and Decrees awful and venerable by an Idea of Antiquity which they carry along with them; preserve the sence; they bore time out

of mind, and prevent the danger of Ambiguity. In other things, if the Prince has occasion of Arguments to perswade, he uses (or his Ministers for him) the grave Stile, as most suitable to the Majesty of his Office.

In like manner, the plain Stile is to be used, not only in Negotiations of State; as in Treaties, Alliances, Leagues Contracts of Marriages, &c. but in private Transactions; as Contracts, Promises, Obligations, Testaments, &c. because all that is to be done, is clearly and expressly to signify what is the Will and Agreement of the Parties, without any farther Testimony or Proof. Besides, as an Equivocation or double sense in a Treaty, &c. may be the occasion of Bloody Wars betwixt two obstinate States, so the Ambiguity of a single Word is too frequently seen to produce dangerous and expensive Suits betwixt particular Persons.

The same Stile is to be observ'd in all Instructions, Directions, &c. unless we be to enlarge upon a Matter, and treat

treat of it in its full extent ; In that Case as many Foreign things are convenient for its illustration, and we are oblig'd to elevate our Stile, according as they are lofty and high, so we must make use of the grave Stile ; but yet the Body of our Discourse ought always as much as possible, to be in the plain Stile. For if in that our Meaning be hard to comprehend, it must be much more painful when the Mind labours to understand the Terms, and to find out such Figures as are used only for imbellishment.

The Speeches and Compliments address'd to a single Person ought to be in the Grave Stile ; for consisting either in Praises, Protestation of respect, Service, and Amity ( which ought to be gratefully deliver'd, and the proof to be from the Quality of the Speaker ) nothing is more efficacious to insinuate it than modesty of Stile, nor pleases more than the nice Figures that accompany it.

Publick Discourses, as Panegyricks, Pleas, Apologies, Refutations, &c. ought



ought to consist partly of the grave, and partly of the lofty Stile; because not being directed to one single Person, or intended barely to perswade what we affirm; but at the same time to contest, and refute whatever is alledg'd in opposition, it is but reasonable, that we imploy all the beauty and force of Eloquence, to please, move or perswade.

*Poetry* admits all sorts of Stiles according to the diversity of its kinds.

*History* in the same manner having no precise reference to any Man, comprising all sorts of Matters, and dictating to all sorts of Persons, makes use of all sorts of Stiles, which nevertheless are to be apply'd with great judgment and discretion: yet the body and substance of the Narration ought to be in a grave and uniform Stile, because the Discourse of an *Historian* is to be serious, modest, and eloquent, in order to captivate his Reader, and by the pleasantness of the Stile, atone for the Prolixity which commonly happens when too many things are

hudled

huddled together into one single Book.

Tho' Letters be generally Historical, yet there is difference betwixt *History* and them. For in *History* 'tis the Matter only that regulates our Stile, as being directed to no particular Person; But in Letters, our Stile depends principally upon the Quality of the Person, and upon the Matter by accident only. If therefore a Superior writes to an Inferiour, he is to keep the plain simple Stile, as most proper for great Men; who, as we said before, have Privilege to use their Authority instead of Arguments.

If an Inferiour writes to a Superior, as he is to accommodate his Stile to his Matter, so is he to frame it to the Person, in order to insinuate himself with him. When he is only to explain himself, he is to imploy the simple Stile; when to prove an Assertion, he is to do it with the grave Stile: It is not lawful to fly out into Raptures, because in Letters the Quality of the Person to whom we write, determines

determines absolutely our Stile: Only sometimes by accident the Matter may regulate, when one Equal writes to another, whether it be Man to Woman, or Woman to Man, especially upon the Subject of Religion, Consultation, or Condolence, &c.

Indeed, if a Superiour makes a Man his Familiar, and authorises him to write accordingly; if his Matter be indifferent, the Inferiour may write as to his Equal, and make use of the free and familiar Stile, especially if the Subject be jocular; if it be mix'd, his Stile must be so too, and made up of the plain and the pleasant together.

These Rules being establish'd, it is easie to find from whence their fault proceeds, who in writing Letters, observe not the Order and Decorum that is requir'd from the difference of Stiles, Persons, and Subjects, or at least having observ'd them in the beginning, they flag, and are not able to continue the same Stile to the end.

We shall comprehend it the better by Examples: Let us draw one of each kind, that is to say, of such Letters as are writ in Compliment, and return of some Civility receiv'd, and of such as are writ about business; For all Letters fall under one of these kinds: We will begin with an Inferiour to his Superiour, and suppose that they are not only distant and of no familiarity, but of a condition each of them, that requires seriousness and modesty of Stile, and sobriety and gravity of Matter, as in the Acknowledgment of some Courtesy receiv'd. Of this sort is this following Letter of *Monsieur Voiture's*, writ to a Cardinal and chief Minister.

My Lord,

**I** Understand the favour your Eminence was pleas'd to do me; and with what generosity and expressions of good will you have obtain'd for me that Boon which I took the boldness to beg of his Majesty.

Since



Since by that I find that in your most important Affairs, your Eminence forgets not your Servants, and that in your greatest employments you can remember the meanest of your Friends; I presume it will not be unpleasing, if I take the confidence to return my most just Acknowledgments; and that your Eminence will not disdain my protestation here, That besides my share in the common respect and veneration due from all People to a Person who has and does still acquire so much honour to this State, I will always retain a particular Ambition and Readiness to express by all the Actions of my Life how much I am,

My Lord,

Your Eminence's

Most humble and most

obedient Servant.

In

In this Letter, all is exact; the Stile, which is grave, agrees with the Person of the Writer, who being Inferiour, is oblig'd to keep a respect, and render himself agreeable. It agrees with the Matter which expresses a heart affected with a Civility receiv'd, full of Acknowledgment, and by consequence, admits nothing but what is serious. It agrees likewise with his obligation to the Quality of the Person to whom it is directed, and therefore is full of Modesty and Respect; a Respect that may be presumed to be more real, because it consists not in *Hyperboles*, lofty Expressions, Flatteries, affected or extravagant Praises, but all in it is natural and proper, which renders the Writer agreeable, because it carries with it an Idea that he is an honest, well bred Man. In like manner, if we imagine that this Example from an inferiour Person, should be from some Magistrate, Embassador, or Ecclesiastick (all which are oblig'd to use the serious Stile) writing to some Sovereign Prince with whom they cannot

cannot pretend to familiarity, we shall not find it altogether absurd: But if the said Persons under the said Qualifications, should return their thanks in this following Dialect, as *Monsieur Voiture* did upon another occasion, it would not be either respectful or pleasing; his words are these.

My Lord,

**I** Do not apprehend your Lordship should be weary of your own Beneficence towards me; but I fear you should be weary of my Thanks: I have had occasion to return so many to you of late, that unless I may have liberty to repeat them, I cannot see what remains for me to say upon a Subject where your Bounty has already oblig'd me to exhaust my self. I shall content my self therefore, with all humility, to beseech you, That your Lordship would remember your self of the many Favours you have conferr'd upon me; of the Easiness wherewith I have

have obtain'd them; of the many obliging Letters which by your transcendent Goodness have accompany'd them; and of the Civility wherewith, in the doing them, you have discover'd an unwillingness of letting slip any occasion of rendering me all the Honour I was capable to receive. Recollecting your self, and revolving all these Circumstances in your mind, consider ( I beseech you ) my Duty thereupon, and then judge whether joining so many Obligations to my constant passion and inclination to honour you, I can ever cease to be, with all possible fidelity and respect,

My Lord,

Your Lordship's

most humble and

most obedient Servant.

If



If these Persons, I say, should write thus, it would rather be offensive than decent, tho' of it self the Letter be well writ, and witty enough; and the Reason is, because the Stile is not suitable to the Persons: For the Stile being gay, and by consequence familiar; and that gayety and freedom proceeding from a certain Confidence and Presumption in the Writer, incompatible with the respect indispensibly due from the Persons we have suppos'd; it is clear, that how ingenious soever it may seem, it offends against the Rules of Civility, and is contrary to what reasonable Persons ought to propose, which is to insinuate into the Mind of their Patron, a Perswasion of their Gratitude.

On the other hand, let us imagine this great Lord has admitted this Inferiour to a familiarity, that it is a Lady who writes it; or else, that the Persons we have supposed, have had long Access, Conversation, and Intimacy with the said Lord; the Letter will become not only regular and decent,

cent, but fine and gallant, (as in effect it is) and conciliate to the Writer the Affection of the Superiour. So little is there requir'd to change the Nature of an Epistle; and so much circumspection is there necessary to fit the Stile of a Letter to the Person who writes, and to the Person to whom it is written.

The next Caution is about our Matter; how to frame it to the Quality of the Person to whom it is intended. Let us try an Experiment in a Letter of Business, which is the Second kind, and is to be handled in a grave, sober, and serious way, in which an Inferiour, owing respect, is oblig'd to write to a Superiour. And if you please, seeing we have already made use of *Josephus*, we will instance in a Letter writ by a Chancellor, a Secretary, and other Officers of State, to King *Cambyfes*, to let him know how much it imported him to hinder the Re-establishment of *Jerusalem*. The Example follows; to which we will add a Conclusion  
after

after the *French* way, to make it more exact.

S I R,

**W**E hold our selves oblig'd to acquaint your Majesty, That the Jews who remov'd to Babylon, are return'd into this Country; That they are repairing their City which was demolished upon their Revolt; re-erecting their Walls, re-establishing their Market-places, and rebuilding their Temple: That, Great Sir, if they be suffer'd to proceed, they will no sooner have finish'd their Designs, but they will refuse to pay your Majesty's Tributes; and to execute your Majesty's Commands, as having been always ready to oppose their Kings, from an innate humour that prompts them to Command, but never to Obey. Wherefore observing with what Eagerness and Assiduity they pursue the rebuilding of their Temple, we thought it incumbent upon us to give your Majesty notice. If your Majesty pleases to cause the Registers

sters of the Kings your Predecessors to be perus'd, your Majesty may find how the Jews have been always Enemies to Sovereignty, and how for that reason their City was destroy'd. To which we may add, That if your Majesty permits them to repair it, and re-inclose themselves with Walls, they will obstruct the Passage from Phœnicia and the Lower Syria. This Advice we do most humbly beseech your Majesty to accept from those who, by the Duty of their Preferments, as well as by particular Inclination, are oblig'd to express themselves with most profound respect,

Great Sir,

Your Majesty's

Most humble, most obedient,

and most faithful

Subjects and Servants.

This



This Letter seems to be writ without Art, and yet it is full of it, as preserving quite thorough a regard to the Person, the Matter, and the Stile. To the Person, in that it testifies the continued Zeal and Submission of the Writers, without mixture of passion on their side: To the Matter, by discoursing gravely and closely a Subject that is grave and important. And to the Stile, in observing that which was most requisite both for the Person and Matter; that is to say, by a plain and ingenuous representation of Proceedings, leaving the Prince the absolute Power of determining, without any vain Figures and Flourishes to perswade him: which Modesty, being a great sign and indication of Respect, gains much upon the Person to whom we write, and makes the Writer be lov'd.

For variety sake we will now, without alteration of the Matter, or Persons we have suppos'd, write the same Letter to the same King, but in a different Stile; that is, with all the Flowers, and Ornaments  
of

of Rhetorick, and judge then of the best.

Great Sir,

**I***T would be an inexcusable omission of our duty, not to acquaint your Majesty with an Affair that perhaps may be of greater importance than any other in your Reign. Why Sir, The Jews being returned from Babylon, are rebuilding their City, repairing their Walls, restoring their Temple; does your Majesty consider upon what score they were formerly demolish'd? It was because that City being the Metropolis of that rebellious People, was always the Center of their Sedition. It was because that turbulent Nation was never to be kept under without such Chastisement. If your Majesty permits them to go on, the last Stone of their criminal Buildings, will be a signal to them to take Arms against your most August Authority. To imagine that by their fatal Fortifications, they design only to*  
I immure

immure themselves, is to mistake the intractability of their Spirit, and to understand them amiss; No sooner shall they find themselves under the protection of their Walls, but they will refuse your Tributes, reject your Decrees, and despise your Commands. They would bely their natural Repugnancy to Kings, should they do otherwise. They would act contrary to that old Insolence and Haughtiness that prompts them to give Laws, but never to receive them. If your Majesty suspects these important Truths, and esteems them ill-grounded Suggestions, you may, if you please consult the Memoirs of your most illustrious Ancestors, and find, that from the first, the Jews were Enemies to Monarchy; and that inextinguishable Antipathy was the Firebrand that not only put their City into a Flame, but reduc'd it almost into Ashes. Where then is the Wisdom and Magnanimity of Cambyfes? Can your Majesty oversee a design so obvious to the meanest Politician? Can you permit a Town that has been always the very Leaven of Rebellion; a Town that blocks up your passage in-

to Phœnicia and the lower Syria, to be fortify'd and rebuilt? Alas! Sir, Can you do miracles, as you must do, when your Affairs shall call you into those Provinces? But questionless we are mistaken, your Majesty having a mind so infinitely sagacious, must needs discover and stifle in its very Birth, so pernicious an Enterprize. We shall not need therefore to imploy farther Arguments to perswade you to what your own profound wisdom most certainly dictates: We shall content our selves with the glory of having been ready upon this occasion to manifest that Zeal which the duty of our places exacts, and to which by natural Tendency and Inclination we are dispos'd, as being with all imaginable respect.

Great Sir,

Your Majesty's,

Most humble, &c.



There is no need I should enter upon particulars to shew the impertinence of this Letter. If we consider (as I have suppos'd) that it is from an Inferiour to a Superiour; from grave Persons, to a grave Person, about a serious matter; from Privy-Counsellors, and Ministers of State, to their own Sovereign and King, about an Affair of more than ordinary importance; the folly of it will be so plain and palpable, that no Man can be blind enough not to see it. For first, the gravity of the matter is exhibited in an affected conceited Stile, that is to say, by Romantick Expressions, representing things vainly, as if they design'd to shew their own Rhetorick and Faculty, more than the importance of the Subject. A lofty extravagant Stile agrees by no means with matters of State, much less with great Persons: Those who write disereetly, and according to Art, are too wise to take that way; and the Prince to whom they write, is too much above us, to admit such Terms  
and

and Figures as savour of Familiarity, Presumption, Arrogance, and Vanity. Wherefore this Letter seeming in a manner to command a Person, to whom in reason they were only to have given advice, is quite beside the Rules of Civility, and good Manners; and by consequence offending the Prince, and rendring them odious who writ it, produces in the mind of their King, an effect quite contrary to what they design'd by their Rhetorick.

It would be clear another thing, if changing our Writers, we should suppose it some Lady, or profess'd Droll; who was extreamly familiar with the King, and should send him that Letter. In that Case the Idea would immediately be chang'd, and the Letter have another effect upon the Mind of the Prince; He would take their Figures and Rhetorical Familiarities for Extravagancies of Zeal; He would divert himself with their ill-plac'd Expressions, and interpret their Reprimands for the best. From whence

we may observe that great Discretion is necessary for the using this modish Eloquence with advantage.

This Eloquence is a dangerous Rock to all those who are desirous to write well, and the more because there are many who speak well, that prefer that kind of writing, and condemn very magisterially whatever is not imbellished like it. They must have all the Terms new coin'd; *This is writ with flame: This with great tenderness: This is so correct, it sullies not the Imagination, but purges and evacuates the Excrements, which the Language had contracted in the mouths of the Vulgar:* without giving the least direction when or how it is to be used: But notwithstanding their opinion, great caution is to be taken, lest that Affectation and false Gloss infect and in-venom, not only our Stile, but our Minds. And in effect, we have seen already by experience, that such a kind of Stile is improper for any thing that is serious, and necessary to civil Conversation. And if we would  
trouble

trouble our selves to peruse certain Letters, written seriously, that are extant in this Stile, we should find in all of them a certain confidence and presumption with which they treat the great Persons to whom they are address'd, with the same irreverend Familiarity, as if they were their Equals.

. The reason of it is at hand; because they think they do wonders, if they find out a new Expression or Phrase; and indeed the Expressions many times betoken a Liveliness and Vivacity of mind: but being only an Eloquence of the imagination (as I may say) and true Eloquence proceeding from the Judgment (which only knows how to make good choice, and good use of Terms according to the Rules of Civility,) it is neither to be judicious nor eloquent, to pile up a Medly of Rhetorical Flowers, and strew them improperly in our Writings.



\* Our Author  
means the  
French Academy.

This cannot be the employment of those \* illustrious Persons that *France* has chosen for polishing and refining her Language, though 'tis not unlike, but part of their study may be imploy'd in fixing Terms, and assigning the natural places which they ought to possess. Till then I shall not believe that droling or finical Language is to prevail against Sense, which follows the Rules prescrib'd both by Reason and Custom.

But to return to our Letters: It appears they are disobliging when coming from an Inferiour to a Superior; they transgress the Laws both of Stile, Matter, and Person.

On the other side, 'tis as ridiculous when a Person of quality writes to his Inferiour imperiously and proudly: For if the Inferiour has no dependance upon him, he needs not fear his Displeasure, and may take the same liberty to laugh at his Letter if writ magisterially and superciliously.

We

We must observe likewise in our Letters to set down the *Date*, that is, the Place whence we write, the Year of our Lord, and the Day of the Month; and 'tis more respect to put them on one side at the bottom, than at the top of the Letter.

If we be desir'd to contract the Ceremonies aforesaid, and write Note-wise, that is to say, without *Sir*, and the great Space at the top, we must comply; for to do otherwise would be importunate.

To give Patterns or Models of Letters for all sorts of Subjects, would rather be ridiculous than useful: For how exact soever they were done, we should rather avoid, than make use of them; because every body would know them. The General Precepts that we have laid down, are sufficient with never so little judgment. Only this I shall add, for better application, That Letters are used either to negotiate affairs, or to acquit our selves of some Civility due.

A Civil Letter is either a Compliment expressing our Passion, or Compliment in praise of the Person to whom we write. If to express our Passion, as in Congratulations, Condoleances, &c. it must come from the heart, as we said before, or 'tis insignificant; Otherwise we do but copy (as the Painters call it) from other People, which many times being improper, and withal publick, turns all we say into Ridicule, and makes us laugh'd at for our pains.

We are rather to invent as well as we can, and our sincerity join'd to the Decorum before-mention'd, with regard to our Stile, Matter, and the Person of our Correspondent, will render our Letter, if not admirable for its Expressions, at least obliging for its Kindness, which is the chief end of writing; for Peoples Wits are not always equally dispos'd.

If we would write a Complimental Letter to insinuate our selves into the Favour of a great Person by applauding his Merits, to help our Invention

tion we may make use of the Rules which we have given before.

If it be a Letter of business, it is either an Original, or an Answer.

In an Original Letter ( which I call the Letter that makes the first Overture or Intimation of the Business ) we must exactly observe the circumstances of Time, Person, and Things ; that the Person to whom we write may understand the Business by the Letter as well as if he were upon the Place, and the manner of our Writing be such as may display and discover our Minds as effectually as if our Hearts were to be seen.

But with all this, we must insert nothing but what is of importance, lest we grow tedious and vain by our unnecessary Descriptions, and appear rather desirous of being good Orators, than good Friends: That way, in a Letter of Business, would be very improper; for those Letters ought to be grave, concise, clear, and intelligible, which may be done  
by



by observing the precedent Rules; that is to say, by distinguishing our Matters, and putting that which is necessary, before that which is convenient; that which is general, before that which is particular; that which is essential, before that which is accidental; passing by degrees from one thing to another, till at last we come to the Point, and that which should make the deepest Impression in the Person to whom you write.

If we write in Answer to another, we must observe to mention the Date of the Letter we receiv'd, and reply distinctly, Article by Article, to all the Heads, and after add what we have to say of our own, keeping close to the Oeconomy and Order we recommended before. Of both the one and the other, the Cardinal *d' Ossat's* Letters would be the best Examples, if some few superannuated Words were left out.

It will add something to our Respect, if we put our Letter in a Cover, and write our Superscription upon

on

on that. If it be to a Lady of great Quality, we must seal it with Silk; and if we would exceed, we must seal our Letter first with Silk, and then inclosing it in a Cover, write the Superscription upon that, and so dispatch it.

Having said thus much about the manner of writing, it will not be amiss to add a word about the manner of receiving a Letter.

If the Person who brings you a Letter, Note, or other Paper, be a Person to whom you are to pay a respect, and he finds you alone, you must observe two things.

The first is, you must consider whether your Letter concerns only your own private Affairs: in that case, you must neither read, nor open it before him; but entertain him with other civil Discourse. The second is, you must consider whether it concerns not the Person who presents it: in that case, you must open, and read it in his Presence, making him some civil Excuse that you must be forc'd to leave him

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him to his own Thoughts till you have done.

If the Letter, &c. be given you in Company, it would be civil to open it, and read it out, if it might be done without disturbing their Discourse. But because Inconveniencies may follow, and something of secret may be in it, something of reflexion, or perhaps something that would be unpracticable, if known; the best way is to excuse your self to the Company, and beg their leave to dispatch the Messenger that brought your Letter; and then drawing aside, you may read it, and answer it as you think fit; remembering withal, that 'tis obliging to the Company, when you come back to communicate all that may be told, especially if it be News; otherwise you will seem close and reserv'd, which in Company is a very ill thing.

For this very reason we must by no means imitate some Persons, who having receiv'd a Letter, and begun to read it out, coming to any thing to be

be conceal'd, do stop suddenly, or mutter it betwixt their Teeth: this is not at all obliging, but rather, many times gives great offence to the Company.

 Rober would have conducted us to say something in this place of the Civility due from a Superior to an Inferior. But because it would be to prescribe Laws to those who should give them, we shall wave it. I of this Treatise being intended principally for young Noblemen, I shall presume to advise, that if they be not so wise as to consider that the poor and most inferior Creatures are Men as well as they, and that they are more than themselves. If they have not that Christian Obedience to honour in their Persons the Image of God, and to regard them as having God for their Father, well

## C H A P. XVIII.

*The Civility to be observ'd by a Superiour to an Inferiour.*

**O**Rder would have conducted us to say something in this place of the Civility due from a Superiour to an Inferiour: But because it would be to prescribe Laws to those who should give them, we shall wave it. Yet this Treatise being intended principally for young Noblemen, I shall presume to advertise, That if they be not so wise as to consider that the poorest and most inferiour Creatures are Men as well as they; yet, they have often as much, and sometimes more merit than themselves: If they have not that Christian Charity to honour in their Persons the Image of God, and to regard them as having God for their Father as well

well as they ; as having Jesus Christ for their Redeemer as well as they ; and as having this Privilege above them, that to sanctifie Poverty, Christ made choice of that condition before theirs ; yet for their own proper Interest, they are oblig'd to give good Example to their Servants, and be civil to others who are not of their dependance. And indeed, what a monstrous thing it is to see a Nobleman without Civility ! Every body shuns him, every body despises him ; no body pays him respect out of real esteem, but to satisfy Custom, and preserve himself from his Oppression ; so that he had as good be out of the World, as be belov'd by no body. Nor is this matter of Wonder neither ; for Civility being, as we have said, the effect of Modesty, Modesty of Humility, and Humility being a true mark of Greatness of the Mind, and indeed the true Greatness, it is that which obliges, which gains upon the Affection, and makes a Man belov'd wherever he comes ; whereas on the contrary,



contrary, Arrogance and Haughtiness, being signs of a mean Spirit, make him contemptible, and ungrateful to all the World.

Greater Persons may be civil at a cheaper rate than other People. For with their Inferiours, without any trouble, the bare being familiar is obliging enough, and they will pass for worthy and very civil Persons upon that single Account.

**C H A P. XIX.**

*Of the Civility to be exercis'd among  
Equals, and of the Art of Rai-  
lery.*

**CIVILITY** therefore is every  
where lovely, and the mark of  
a well bread Man; but the highest  
and most sensible proof of liberal Edu-  
cation, is from a Man's Conduct a-  
mong his *Equals*: Towards our Supe-  
riours, Shame and Fear may make us  
respectful, but towards our *Equals*  
nothing is so purely and naturally ef-  
fectual as good breeding.

When I speak of this part of Civili-  
ty, I do not intend that we should ob-  
serve in regard of our Equals with  
whom we daily converse, the same  
distance and respect as with our Su-  
perious

perious, towards whom we ought to carry our selves with peculiar Circumspection.

With our *Equals* we may contract our Ceremony, and make our *Familiarity* atone for our outward formality. But still it is convenient to understand that there are different *Familiarities*.

There is a *Familiarity* that conceals nothing, but publishes even things that are immodest, and this is a *Familiarity* too often practis'd by Persons quite destitute of honour, and all sense of it; and is not therefore to be used by our young Nobles; For on the contrary, they must neither say nor do any thing (what ever freedom may be allow'd them) that carries not the Character of good breeding. *In iis perniciosus est error, qui existimant libidinum peccatorumque omnium patere in amicitia licentiam: Virtutum enim amicitia adiutrix a natura data est, non vitiorum comes. Cic. de Amicitia: It is a great error to believe that friendship consists in a liberty of*  
communi-

*communicating our faults ; Nature has appointed friendship as a help to our Virtues, not as an associate to our Vices.*

Another Man by his familiarity drives on his own interest, and pursues his designs at the expence and disparagement of his Neighbour which is a pernicious Freedom, and a kind of Imposture, us'd much by some bold People to abuse the good nature and generosity of others ; but 'tis quite contrary to the Principles of a Gentleman.

There is a third sort to be used among Gentlemen that are Equals, which is the true Badge of Friendship ; and by which we are taught to square our Conduct, with them, upon a principle of Friendship, avoiding all matters of provocation or offence : We must take all occasions to oblige them, and treat them with respect, not formally and ceremoniously, but with true Friendship, as is used by those who are faithful and intimate Friends. Wherefore as to live civilly with our Superiours, one Rule is sufficient,



cient, and that is to consider them always as above us, so with our Equals we need no more than to consider them *as our selves.*

For this reason, among Equals nothing can be more uncivil than to assume, or obtrude upon the rest: To appoint your own Hours, prefer your own Taste, take the best of every thing to your self, to govern all and controul every Body, &c.

But as this sort of familiarity dispenses with extravagant Ceremonies, it dispenses likewise with extravagant Compliments used to great Persons to insinuate our Respect and Difference: And indeed commonly the Conversation of Equals is gayer and with more freedom than among others. But because our Conversation, how gay or pleasant soever it may be, ought always to be civil, it will be worth our Pains to set down some Rules to prevent Confusion and Indecorum in our Discourse: And because, according to the humour of this Age, our Conversation runs much upon *Railery*, it will  
not

not be amiss to let you know that there are two sorts of *Railery*.

**RAILERY** is naturally a pleasant and witty Discourse, expressing something agreeable without offence to any Man's Person or Reputation. *Dicacitas sermo facetus & acutus sine scurrilitate.*

But because, by abuse, the signification of the Word is much enlarg'd, there is another sort of *Railery*, of which most People make use to render any vice or Infirmary ridiculous or contemptible, either by manifest, but ingenious Derision, or by Mimickry, and counterfeiting their Gestures: And this is a *Railery* much in fashion among rude sort of People who think they do miracles, if they make the Company laugh, without any regard to Time, Place, or Person: so that in this sense there is not much difference betwixt *Raillying*, and *Railing*, only *Railing* is deliver'd bluntly without the Trouble of Ornaments.

This

This last sort of *Raillery* is altogether unbecoming Persons of Education, as being reproachful to him that uses it, as well as to his Neighbour.

The other being innocent, is tolerable in the Conversation of civil Men; the Art is, to use it handsomely, for we must not only have a good Fancy, and a pleasant Wit, but our Wit must be present and just, to give it a proper application. In effect, this *Raillery* consists not in fooling, jesting, or provoking Laughter, by little Puns or Conceits abstracted from mean and pitiful Subjects, nor from old obsolete Proverbs long since laid aside upon very good reason; But we are to think before-hand what we are to say, and when we do speak, to bring forth something that is new, smart, or sublime, answerable to the Quality of the Person to whom we speak, and not impertinent to our Subject.

If

If by long Experience and Observation of our selves, we find our Wit heavy and dull, we must be very cautious of attempting it, and rather quite abstain : For impertinent Raillery rebounds upon our selves; and if any one Laughs, 'tis more in Derision of him that speaks, than any thing else.

Nor are we only to abstain, for want of this Readiness and vivacity of Wit; but though we be happy in that, we are to forbear likewise, if those to whom we speak, have not Quickness and Capacity to apprehend us. For some there are whose Ears are impenetrable to any Thing of that Nature; others are so dogged and ill-natur'd, as to pervert and misapply every Thing that is spoken; These are a troublesome kind of People, but because they are too common in the World, he who desires Conversation, had better frame himself to their Weakness, than imitate the Rashness and Vanity of some, who will rather lose their Friend than their Jest: And common Sense will teach us, that common Applause is no



competent Recompence for the Loss of a Friend.

To avoid therefore the inconvenience of being offensive in Discourse, the following Rules are to be observ'd.

First, We are not ( how pertinently soever they may come in ) to make any personal Jest that may reflect particularly upon any Man living, or but lately Dead, because they may be said to be still alive in the Esteem or Memory of their Friends.

Secondly, We must distinguish voluntary and natural Defects: It would be rude and unbecoming to Railly upon a Man for being Blind or Lame, because 'tis not his Fault, and no Man would be so that could help it. On the other side, it would be as vain and ridiculous to Boast of our Handsomness, as being a Thing accidental, and not at all of our own Acquisition.

Thirdly, We must distinguish betwixt the outward and the inward Parts; the outward are not so dear and sensible to us; For Example, a Man would not be so much nettled to be said to be of an ill Mien or Behaviour, as to

Le

be said to be a Fool. A Woman would not be so much inrag'd to be pronounc'd no Beauty, as to be said to be Unchaste.

Fourthly, Even in the interiour Qualifications, we must distinguish what makes Men really Meritorious, from what common Opinion, or the weakness of humane Judgment has substituted in the Place of Merit; For Example, some Men would be less offended to be counted Fools, or Debauch'd, than Cowards: Some Women would take it less kindly to be reproach'd with Folly or Immodesty, than to be said to be no Gentlewomen.

Fifthly, We must distinguish upon Actions. Those which touch upon nice and delicate Points, affect us most sensibly: If we should droll upon a Soldier for running away, it would concern him more than to be upbraided with Nonsense. To reflect upon a Lady (though in jest) for having set herself out to the Life in order to some evil Design, would nettle her more than to say she had made her self fine to go to Church. The Reason is, because

'tis the Humour of the World ; because Mens Actions are made Rules to their Vertue, whereas their Vertue should be a Rule to their Actions ; Because they think that contemptible, that is not ; and that meritorious, which is only imaginary. 'Tis our Blindness, and the Intoxication of our corrupt Nature, and we are not to impose Laws upon other People, because their are others appointed particularly to that Office. Being oblig'd therefore to live among these Whimfies and Mistakes, we must endeavour to conform, and avoid all kind of Offence where Custom has establish'd an Error. In Order to do this, we must conform our selves to the Capital Rules I have laid down, *viz. To regard our Equals as our selves.* For if, according to the Custom of the World, nothing goes so near us as Contempt, especially to Persons who can pretend to no Authority over us, it is certain, that being unwilling to be derided our selves, nothing can be more unhandsom and unjust than to deride other People.

So then we see how tender a thing Raillery is, how hard to be kept with-

in the Bounds of Civility, and how little Room remains for it, if we would avoid the Dangers before mentioned: It remains, that we use it only upon outward things, and be cautious of applying it to the Person.

There is another thing no less carefully to be observ'd, that, even among those outward things, we be not too bold with any to which we owe a natural Reverence or Respect; Religion is a thing not to be raillied upon, though never so nicely. For Example, if speaking of Grace we should say thus, *Nay, Grace it self, the Divine Grace, that makes such a Noise in the Schools, and produces such strange Effects in the Minds of Men: This Grace so powerful, and yet so gentle, that it triumphs over the Hardness of our Hearts without offending the Liberty of our Will: This Grace that subdues our Nature by Compliance, and becomes Mistress of our Appetite by leaving it to it self; what is it, but a Metaphysical Notion, that no Man can explain or comprehend? A Piece of Profaneness not to be endured in civil, scarce in human Conversation.*



Again, we must not be immodest in our Raillery, touching upon things that ought to be conceal'd, tho' it be wrap'd up in never such clean Linnen: as if with that Famous Pattern of merry Ribaldry, Rabelais, we should say, *Returning to our Ships, we saw behind I know not what People, doing I know not what, I know not how.* And another should Answer, *It was (as I have been told) Two Men of I know not what Age or Condition, who went together upon I know not what Business. After they had both done (in their judgments) with very great Satisfaction, by a certain Curiosity that most Men have in those Cases (of which Æsop himself could give no Reason) they look'd behind them, to see if the Effect was answerable to their Opinions; One of them was well pleas'd, and congratulated the Delivery. The other could find Nothing. He search'd, and felt, and groap'd, but nothing was to be found: He was confident he had done something, and in mighty Confusion (believing he was mad) call'd out to his Comerades, to lend him his Hand for farther Inquiry; who assur'd him he was bewitch'd.* The Weather being cold, that was no Place to sta

in, and they betook themselves to their journey: The poor enchanted Gentleman throwing his Cloak over his Shoulder, constrain'd his Companion (by I know not what Magick) to clasp his Hand to his Nose: Hold, says his Comerade, Let's make the tother search; and finding by Intimation from their Nostrils, that the je ne scay quoy they look'd for was betwixt the Lining and his Cloak, they perceiv'd that upon his standing up, it was fallen down to the Bottom, according to the natural Tendency of every thing that is heavy.

Another thing with all Accuracy to be avoided, is playing upon the Infirmities or Misfortunes of any Man; For a generous Mind will never insult over the Afflictions of another. It is Baleness in Respect of the World, and 'tis impious in Respect of G O D. For Example, if one should be telling this following Story, That there was upon a time a certain rich Man who had invited a great Number of his Friends to dine with him; That as Dinner was coming in, a Letter was brought to him with the News of the Wreck of a Ship at Sea, in which was the greatest Part of his Estate; The poor

*Man surpriz'd with the Tidings, and unable to recollect himself, commanded the Cloth to be taken away, desir'd his Friends to retire to their own Dinners at Home, and went and lock'd himself up. Alas poor Man (says a Droll that stood by) he is in mighty Disorder, otherwise he might have sent us to have been treated by the Syrens and Tritons at Sea, who without Doubt are junketing and are very merry upon what he has lost. Nothing is more disobliging and unchristian, and therefore great Caution is to be taken how we reflect upon any Mans Religion, Reputation, Infirmary or Misfortune.*

In other things we may take our Liberty, that is to say, not transgressing the Rules of Modesty which ought to be an inseparable Companion of all our Actions and Words. Otherwise, as I said before, we may with Confidence take our swing, especially if we have the Felicity of delivering things well. For People are generally so far from taking ill what is spoken freely and wittily without Reflection, that every Man is pleas'd; Innocent Gaiety being almost an infallible Mark of a good Nature,

ture, and generous Mind, renders the Person who uses it, grateful in all Companies, and indears him exceedingly.

CH A P. XXI.

*When we are not to require Respect.*

**W**E must understand likewise that in regard of our selves, no Honour or Respect is to be requir'd in Presence of a greater Person to whom we owe it our selves. Because Civility demanding that we upon all Occasions do show our selves humble, exacts it with more Rigour in this Case, where the greater according to the Methods of Nature, debases (I might say absorbs) the Prerogatives of the less. So that for Example, 'tis indecent for a Person of meaner Quality to swagger and appoint any body to attend him, his Superiour being in the Room: And 'tis the same in a Lady to cause her self to be led, or her Train carried up, in the Apartment or Presence of another of higher Condition.



## CHAP. XXII.

*Of the Obstacles that hinder Civility,  
wherein it is treated of Countenance,  
or Behaviour.*

**I**T is now necessary to shew what Obstacles hinder the Practise of the foregoing Precepts, and why some People are not Civil, even when they praise them; in this Chapter we shall treat of these Obstacles; and in the next, we shall treat of the Right and true Application of the Rules of Civility.

Our Will is the Principle of all our free and voluntary Actions, because it is the Spring of our Passions, which is the Reason that all our Actions proceeding from all our Passions, have *outwardly* the same Qualities, our Passions have *inwardly*; if the latter be sedate, our Actions are quick, and if we say that Man is *staid* and *composed*, 'tis because he contains his inward

ward Passions; which containing his outward Behaviour, a'l that we see of that Man appears sedate or compos'd: Therefore as *Civility*, consider'd in its self, consists only in containing ones self, it follows, that not to contain ones self, is an *Obstacle* naturally opposite to *Civility*.

And indeed, 'tis what every Body expresses unawares, when we say of a Man, that knows not how to behave himself, nor what to say or do, that he is out of *Countenance*. For the Word *Countenance*, comes from that of *contain*, and signifies nothing but an *Agreement of the inside with the outside of a Man*, that is, of the Person, with the Thing, Place and Time in Question; and a Man is then only said to lose *Countenance* when his *Inside* of the Mind, being besides it self, disorders his *Outside*, and hinders him to answer the Obligations which the Laws of Gentility, or Civility lay on him, with Respect to the three before-mentioned Circumstances.

That's the Reason, for the Purpose, that if a Man, who is oblig'd to be attentive

tentive before his superior, happen to fall asleep, every Body will say, that his Countenance or Behaviour is not as it should be, because he does not contain his sleepy Faculty, and because 'tis rude to sleep before Persons to whom we owe Respect. However, this Example is only design'd to illustrate our Definition: For 'tis well known, that Necessity being the paramount Law, a Man cannot be said to be *out of Countenance*, when either thro' natural Infirmary, Age, Sickness, and such other invincible Reasons, he transgresses our Precepts, which are calculated against voluntary, and therefore avoidable *Indecorums*.

Now, what puts us besides these Precepts, is no other than our Passions, or rather, if we lose Countenance, 'tis only because we substitute a Passion in the Place of another, or a strange Passion, instead of that by which we should act. These *false Passions* are the Source of *Ill-Behaviour*, of which, there are several sorts, because the Number of Disorder'd Passions is almost infinite. We have already mark'd a great many of them in the foregoing

Chap.

Chapters, when we have shewn what was against Civility, and if a Man will take the Pains to mind others, in Order to correct himself, he will find that there is scarce any Thing more rare than a good Countenance, and right Behaviour: And that most People are so constrain'd and affected in their Actions, that the false Notions I have mention'd, that they are no less uneasie to themselves, than ridiculous and disagreeable to others.

Who can forbear being provok'd at the sight of a healthy young Man, who in grave Company, lolls at his Ease in an Arm-chair, and drolls upon serious Matters, particularly, if he be an Ecclesiastick? Or who can suffer such an indecent Behaviour in a Woman?

We meet with some, who for fear of being accounted Dull, express all the Talk; and hearing themselves Talk, applaud themselves likewise both with Hands and Feet.

Others being in Conversation with their superiors will grow Pale, or knit their Brows.

Others



Others there are, who being in Company with Ladies, and Persons to whom they owe Respect, make the *Doux-yeaux*, and smile upon, or ogle some fair one.

Others, who smile upon, caress, commend, admire and kiss every Body, and profess Friendship to all Mankind.

On the other Hand, a Lady will *Prim* it, or *bridle* it up, or pull off her Glove to shew a fine Hand. And others, both Men and Women, will do a Thousand Apish Tricks to be taken notice of.

A Woman plays with her Fan, and breaks Peoples Heads with the Noise; whilst a Pop tosses his Cane, flaps his Gloves, and so forth.

A Coxcomb who has neither Wit nor Sense, and yet pretends to both, affects a certain Gravity that shews he is well pleas'd with himself; composes his Looks, and speaks by Monosyllables between his Teeth, falsely supposing, that the Countenance and Tone makes up good Thoughts.

A Young Man, who is a Novice in the World, looks down, is ashamed, and  
Blushes

Blushes when a Person of Distinction and Authority speaks to him.

Others, in the Presence of Persons to whom they owe Respect, knock one against another, and know not what they do, either when they come in, or go out.

Bnt 'twere endless to enumerate the different Ways of being out of Countenance; therefore let us now lay down some general Rules to urge those *Indecorums*: First, let us suppose that by all the before-mention'd Persons are in the Presence of one to whom they owe Respects, and with whom they are come to speak about serious Affairs; and in the next Place, let us remember that *Countenance*, according to our Definition, is an *Agreement between the Passion and the Person, in Relation to the Thing, Time and Place.*

This being premis'd, it is easie to perceive that the young Man, the Ecclesiastick, or the Lady who sate in the Arm-chair, forgot themselves: Put Laziness in the Place of Modesty, and mind neither the Place, nor the Time; wherefore to mend their ill Behaviour, they

they ought contain themselves, and let Modesty take Place of any other Passion; The proper Posture of one that sits, is to have that Part of his Body from the Waste upwards, *upright*, tho' free and moveable; and the lower Part firm, close to his Seat, and motionless, without crossing his Legs; for this is the respectful Behaviour which Civility exacts from an Inferiour, in the presence of his Superior.

Those who talk too much, are so far from avoiding being thought *Dull*, that this shews their *Vanity* to boot; not considering that *Dullness* consists chiefly in the Ignorance of ones Duty. Must then a Man sit like a Statue? By no Means.—— But he must deliver his Business deliberately; be attentive to Peoples Answers, and satisfy their Questions: which Statues cannot do. This he must do to keep within the Rules of Civility.

Those who grow pale, and shew that they are mov'd by Anger, which Passion putting them besides themselves, they must endeavour to suppress it.

The different Gestures of those who in grave Company cajole Ladies, substitute *Foppery* to that sedate and respectful Deportment which they ought to shew to their Betters.

These great *Caressers* are the *serious Buffoons* of Civil Society; if they knew how Men of Sence laugh at their fond and fawning Tricks, (upon a Principle, that whoever loves and commends every Body, does in Reality love and commend no Body) they would take Care not to be guilty of those extravagances, but conform their Civilities to their own and other Peoples Condition, and clear their Minds from misguided Ambition and Vanity; and then they would be civil, affable and sincere towards every Body, as an honest and well-bred Man ought to be; that is, with that Circumspection which is, and ought ever to be the inseparable Companion of true Civility, as well as of all other Virtues: For Civility does by no Means require that a Man should prostitute himself.

A Lady, who gives her self wanton Airs, discovers either her Vanity or her Lewd-



Lewdness, which wounding her own Reputation, offend also grave and honourable Persons : For Respect is of that Nature, that whatever disgraces us in the Presence of a Person to whom we owe it, dishonours that Person likewise. Therefore let people that would pass for *Civil*; avoid all Manner of Wantonness. For, in general, whoever endeavours to make himself taken Notice off, is commonly tacitly laugh'd at.

These who play with a Fan, or Cane, &c. are such as sleep with their Eyes open, that is, whose Mind is wandering, let them recollect themselves, and drive away the Idea, or Passion, that disswades their Thoughts, and they will be *Civil*.

Let him who affects Gravity, remember this Maxim, that to endeavour to conceal ones Dulness under a studied and starch'd Countenance, is the readiest Way to discover it; therefore let him renounce his Vanity, and he'll be thought, if not a Man of Wit, at least a Man of sense; and, indeed, 'tis a Thousand Times better being less witty

witty than to be vain ; for Vanity being obvious to every Body, betrays our Stupidity, and makes us ridiculous at the same Time.

The young Man, who either remains speechless or blushes, and the other likewise who walks or acts heedlessly, like one scar'd out of his Wits, all these Persons, I say, shew that they are scar'd with Fear, which Passion, of all others, puts People out of Countenance. The Pomp, State, Presence and Looks of eminent Persons strikes an Aw ; we fear to offend them, and do not consider that this very Fear offends them. The best Means to recover ones self, is to think on nothing but on what one has to say, or do ; and to sum up all these Rules in one, the only Way never to be out of Countenance, is to view at First, with the Eyes of our Imagination, the Person with whom we have Business ; to consider the Thing in Question ; and to repeat once more, to mind the Time and Place wherein we are.

## CHAP. XXIII.

*The Application of these Precepts of Civility to every Occasion. Of Flattery, and too great Scrupulousness.*

**I**T remains now we let you know, that though this Treatise be divided into Chapters for Method sake; it follows not that we are to practise Civility according to the Letter, and as things are dispos'd therein. But we must frame general Precepts to our selves, that may be sufficient to make us acceptable in all Places.

Moreover we must apply our selves with Discretion, and observe the Punctilio of Degrees : For if we are bound to be civil to our Equals with a friendly and amicable Civility, we must be more so to those who are any ways above us, more so to those above them, and so on to a Prince or Crown'd Head; In which Case it ceases to be *Respect*, and becomes absolute *Duty*. But thorough all those Steps and Gradations

we

we shall do well enough, if we remember the Documents that have been given in Regard of the Place, Person, and Time.

To discover at one Glance how we stand, and at the same to prevent many Irregularities, we need no more than one short and infallible Rule that comprehends all the Rest.

We must consider the *Effect* of the *Precept*, with the *Precept* it self. A few Examples may illustrate our Meaning: One of our Precepts for the Table is, not to pull off our Hats. Upon this Principle, a private Gentleman being at the Table of a Prince, if in Complement the Prince should drink to him, would it not be rude to have the Gentleman remain cover'd, and return nothing but a Nod? What would be the Consequence think you, to see an Inferiour, whose Respect is a Duty, continue as starch'd and immoveable as a Statue upon a Pedestal, whilst the Prince is loading him with Courtesy? The Absurdity is easily imagin'd, if we do but fancy them at Table with a great deal of Company, the Spectators



tors Behaviour would quickly convince the Gentleman of his Error. This Precept therefore cannot be observ'd in this Occasion; He is oblig'd of Necessity to pull off his Hat, and make an humble Bow, as is said before, and these irregular Actions (rightly plac'd) are Testimonies of greater Respect.

Again, being at Table with Persons of Quality, who by their Preheminence ought to be serv'd first, especially before our selves; It would be a mad Piece of Civility, if one of those Persons calling to me for a Piece of Household Bread that stood by me, and was perhaps cut the Day before, I should, in Pursuance of our Rules, give him the first Piece that was dry and hard, and keep the second, which is best, for my self.

Another Rule teaches us to let a Person of Quality go before us, But if we be to pass a River or Slough, where (besides the Danger to which we may expose him) by coming after him, we must dash and perhaps dirty him, how ridiculous would it be for us to keep to the Letter of the Precept, and behold

behold his Lordship in that pitiful pickle?

To make a judicious Application of our Rules, we are to consider as well the Effect and Consequence of our Precepts, as the Precepts themselves; if the Consequence be like to be indecent, we must rectify it according to the best of our Discretion.

And now we must advertise, that in the Practice of Civility, there are two Extreame into which we are in great Danger to fall.

The first is, when by Excess of Civility we accumulate blind and superfluous Complements upon the Person to whom we make our Court, and this is call'd Flattery; which proceeds only from base and selfish Minds, and turns always to the Disadvantage of him that receives it: For as the Flatterer discovers by his continual Cringes and Adorations, a mean and abject Spirit, so he who permits it, shews himself vain and weak to be affected with such Fooleries as arise from nothing less than an Esteem of his Merit.

*Quamquam ista  
Assentatio perniciofa sit, Nocere tamen  
Nemini*

*Nemini potest nisi ei qui eam recipit, atq;  
ea delectatur: Ita fit ut is Assentatori-  
bus patefaciat Aures suas maxime qui  
ipse sibi assentitur, & se maxime delectet.  
Cicero. de Amicitia.*

The second is, when for better Discovery of things, we are too scrupulous and nice, making our selves Slaves to our Suspicion, and disquieting our selves to that Degree, that we become ridiculous to other People by our *Formality* and *Exactness*.

Civility ought to be free and natural, neither affected nor precise; and when we have paid our Respects according to our Duties, we must not be timorous and fearful, but speak our Minds freely: For in some People this Fear goes so far as to Trembling, which is not only unpleasing to the Person to whom we speak, but implies Meanness of Education, and Savageness of Nature.

From whence it clearly appears, that *Modesty* is not, as many People think, a sort of *Pusillanimity*, that lessens and debases a Person of Quality: But on the contrary, a *Bridle* and *Restraint* to  
Audacity,

Audacity, that renders us distasteful to People of good Education. We may take that for constant which Cicero affirms, *Sine verecundia nihil rectum esse potest, nihil honestum*: without Modesty nothing is laudable, nothing is honourable.

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CHAP. XXIII.

*Some general Observations not unworthy our Remembrance in Relation to the regulating of our Actions.*

**T**IS natural to all Mankind to love, and to desire to be beloved, as the best Method to hook in Benefits, and obtain such Advantages as we aim at. To acquire the Love of others, depends principally upon our own Behaviour; for a Man that would make himself beloved, must First render himself amiable. Now this is done by behaving our selves civilly, or with Civility to all Men. Civility doth chiefly consist in these three Parts. 1. In not expressing by Actions or Speeches any In-  
L jury,



jury, Disesteem, or Offence, or undervaluing of another. 2. In being ready to do all good Offices and ordinary Kindnesses for another; and, 3. In receiving no Injuries nor Offences from others. That is, in not resenting every Word or Action which may (perhaps rationally) be interpreted to Disesteem or Undervaluing. For our outward Behaviour in general, that is best that declares the Sincerity and Uprightness of the Heart. Every Man is loved for his Honesty, and Villains themselves pretend to it, and under that Colour practise Deceit, a formal starch'd Behaviour is odious, and being forc'd and unnatural, Clouds and disguises the Soul.

Complaisance and Affability are the Ornaments of Converse, and declare one a Lover of Mankind, and argue a good Harmony and Concord of the Passions. They are made up of a Mixture of Civility and Freedom, qualified with a Respect to the Person you converse with.

He that would be reckoned or esteem-  
ed in the Place where he lives, must be  
careful to perform all Acts of Justice in  
his Dealing between Man and Man, ac-  
cording to the 1 Maxime. And above  
all things, let his Word be as punctual as  
his Bond, and as sacred even in the smal-  
lest Matters. Nay, it should be more  
carefully observed than a Bond; for  
herein his Honour and Honesty are the  
Security. And this, though the cheapest  
Policy, will secure his Interest with all  
that know him; the Want hereof makes  
one Cheap, and censured by the Mean-  
est he converseth with, and will ren-  
der him suspected, even when his  
Intentions are honest and hearty.

*1 Honeste vivere, neminem ledere, suum cuiq; tri-  
buere. Just. Inst. Cap. 1.*

Discover not the Secret of a Friend;  
it argues a shallow Understanding, and  
a Weakness of Soul. He that is not  
constant in preserving what is commit-  
ted to him, cannot be a Friend. And such  
is a talkative Man, that uses his Mouth  
like a Sluce to let out all that is within

Say not to a Man ( that you have not more than common Assurance of to be your bosom Friend ) that you have a secret, but dare not tell it. Neither press a Man vehemently to conceal what you have imparted to him, it implies you suspect what you have done, and distrust his Prudence.

The Vice or Debauchery of another should never be the Subject of publick Talk ; not of your Friend, because you love him ; nor of your Foe, because he is so ; for this will be construed the Hatred to the one, and Partiality to the other.

No Man isto gain a Reverence for his own Vice, and he that boastingly declares it, pulls off an outward, silken, glorious Coat, to shew a dirty lousie Shirt, that is next to his Skin. Every Mans Fault should be every Mans Secret ; for he that divulgeth it, is a scandal to them that hear him.

When you do a Man a Kindness, do it frankly, rather than to let it be extorted from you by Arguments or Importunity for obliging freely is a double Courtesie. If you have a Debt upon you, which none almost can avoid, be punctual in

you

your Payments; and if possible, let not him that asks, go without it; for by this Means you probably either save his Reputation, or capacitate him to a Bargain to his Advantage, and generally there is one of these at the Bottom. For most Men are unwilling to be troublesome to others but on Constraint. He that neglects his Debts, is undone to the World, and must not expect either to eat or sleep in Peace, and a poor Man's Debt makes the greatest Noise.

As a Man should not let himself lie open to all the Pumpings of the Pragmatical (but put them off, and here a Jest is best) so to be over severe in not replying to ordinary and easie Desires, and shy in giving his Opinion in common Demands, argues either Pride or Formality. The formal Man tells you nothing but what is above the vulgar, and obliges you with a Favour which you must look upon as such, though the things often are not worth the keeping.

By this you may consider how far you may tell News; but tell none to him that pretends to be a States-man, nor ask him none; for the first, he'll seem either



to slight it, or to know it before ; and for the latter, he thinks Secrecy becomes him, and therefore you disoblige him.

When you represent the Actions of any of your Superiors, do it as candidly as you can ; 'tis the Method of the World for the lesser to depend upon the greater ; and if you aim at Employment, avoid being censorious, lest, before you are aware you cut that Thread upon which your Interest did wholly depend.

Fancy and Chance raise most People to Employments, and there needs only on our Part to stand in the Way ; and that Man removes himself or his Friends at a Distance from him, that comes too close with them in private.

If you are a Favourite to a great Man, aim at not to have his Ear solely to yourself ; for his Slips shall be sure to be imputed to you, and what he doth well, to himself.

Let your Diversions and your Business be mixt together ; for Recreations, those of the Body are better than those of the Mind. They that can find themselves no Employment but their Pleasures,

fures, have a perpetual Disease: 'tis as if a Man should never eat any substantial Meat, but live only upon sauce. Surely no Man should live in this Worldt hat hath nothing to do in It.

Say not your are extream busie, nor that you have such a great Deal of business, but rather go about it, and do it; and when it is done, you will be more esseemed.

Scorn not any Man for the Infirmities of Nature, which Art can neither mend, nor hide; nor delight to mention them, since they often create Envy, and sometimes Revenge.

Shew not your self joyful and pleased at the Misfortunes that have befallen another, though you hated him; for it argues a mischievous Mind, and that you had a Desire to have done it your self if you had had Power or Opportunity.

These Precepts are rather reducible to the Rules of Prudence, than Civility properly; but they Two being so nearly related, I conceived it not amiss to give them. No Man can be a Civil Man, that is not a wise Man; wherefore

to conclude, I shall tell you what a wise Man is : He hears more than he talks, believes not easily, judges seldom, and then upon Examination; deliberates before he resolves; is constant in his Resolutions, fears not to repent; speaks well of all; defendeth the Fame of the Absent; is courteous, not flattering; readier to give than to receive; loves his Friends, but doth nothing unworthy for their Sakes; is ready to assist and oblige all Men, and even, many times, Strangers; he considers Events before they happen, and then is neither exalted nor dejected; he will avoid Anxiety and Moroseness; is even in his Carriage, true in his Words; the same in Reality as he is in shew; admires few; derides none; envies none, despiseth none, no not the most miserable; he delights in the Company of wise and virtuous Persons; offers not his Advice when his Knowledge is deficient; is content with his Condition; he doth not any thing through Contention, Emulation, or Revenge, but endeavours to return good for evil; he labours to know so much as to be able to depend upon his  
own

own Judgment, though he doth not  
*&c.* But let this suffice.

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CHAP. XIV.

*The Conclusion of this Treatise.*

**T**Hese are the Observations we have thought fit to make, for the Instruction of young Gentlemen: It was not possible to give Precepts proper for all Accidents and Occurrences in humane Conversation: And we are not ignorant also, that many things are inserted that every Body knows, and perhaps many have published before: But it could not be otherwise, for our Subject being *Civility* in the Actions of Men, and they being almost always the same (Men having drunk, and eat, and spit, *&c.* from the beginning of the World) it could not be avoided but speaking of the same Actions, we must now and then repeat the same Rules. For *Civility* being nothing but what Reason has judg'd convenient upon Principles of Nature and Custom;



no Man can imagine but before us there have been reasonable Men, as well able as we to discern and direct what was fit and convenient in such Cases.

For the composing of this Treatise, I have consulted as few Books as I could; knowing that the Rules of Civility depending much upon Custom, old Notions would rather distract and incumber us than otherwise; however, if I be found jumping with other Authors, who perhaps have writ upon the same Subject (as it is probable enough that among so many worthy Persons as do make it their Business to instruct Youth, and apply themselves to it with so much Zeal) some there must be who have touch'd upon the same String, as the most necessary Part of their Instruction, at least which appears the Best, and is most obvious to the Eyes of the World; I cannot finish without requesting them to shew some Indulgence to me, and not to Blame me, if in some Things I have imitated them.

In short, If in strictness I resemble these or rather those, who collecting and compiling of Laws that they never  
pre.

pretend to have made, would be thought vain and ridiculous if they should ascribe any thing extraordinary to themselves, I shall be far from taking Offence, if any Body adds to my Labours; I should rather rejoyce if some more able Person would be encourag'd from what I have begun, to go on with the Design, and compleat what I may have left imperfect; for whatever has been said (and doubtless much has been said) by me or others upon so plentiful a Subject, there remains still much more to any Man that is ingeniously contemplative.

Moreover Custom it self permits not that our Laws be unchangeable: As many of our old Rules have been changed already, so I do not question but many of these will be chang'd hereafter. Formerly 'twas lawful to spit on the Ground before a Person of Quality, if we trod upon it with our Foot; at present 'tis rude; Formerly we might hawk before a Person, if we did not speak whilst we were hawking, now 'tis otherwise; Formerly we might dip our bread in the sauce if

we

we had not bit it before, now 'twould be clownish; Formerly, if any thing in our Mouths was offensive, we had Liberty to convey it out as well as we could, and throw it upon the Ground; now 'tis intollerable, &c. So then 'tis clear, Custom can improve, abolish, or change Laws, as it pleases, and 'tis possible may do so by mine; Nevertheless *Civility* proceeding essentially from *Modesty*, and *Modesty* from *Humility*, which stands like the Rest of Vertues, upon unshakeable Principles, 'tis certain that tho' Custom may change, *Civility* will not; and he will always be civil, that is *modest*; and he always *modest*, that is *humble*.

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FINIS.

A Short

## TREATISE

Of the

True Point of HONOUR.

A R T. I.

*What* HONOUR is.

**T**O know what *Honour* is, and wherein the the *Point of Honour* consists, we must know First what a *Man of Honour* is, in order to which, we must imagine that there are, as it were two Persons in one Man of Honour, *viz.* the *inward* and *outward* Man. The inward Man is properly a Man's own *Conscience*, which prompts him to love and practise Vertue out of meer Zeal for *Uprightness*, without caring, if his Virtue remain conceal'd, being contented with the Testimony of his *Conscience*.



science. The *outward Man*, a Man of Honour, is the *outward Manifestation* of his Virtue; that is, when he observes the same Uprightness in his Dealings with other Men, which he observes with Regard to himself: Now because this *Uprightness* shews it self outwardly by the good Actions that flow from it, it both strikes the Eye, and attracts the Heart of Men; for 'tis the Property of Virtue to make it self esteem'd, applauded and believ'd; which *Esteem Applause, and Love, is what we call Honour or Reputation.*

Upon this Principle, *HONOUR* is properly the advantageous Opinion a Man gives of himself, because of his personal Excellence and Merit: Now this Excellence, is nothing but *Vertue*, where-with we have suppos'd that Person to be endow'd, and which prompts him to all those Actions that may give a conspicuous Esteem and so Opinion him to the World; For *Virtue* being what the soundest part of Mankind has judg'd, by natural Principles, (that is by those Seeds and Notions of Truth, which GOD has implanted and reveal'd to Men.) to be honest,

lati.

laudable, or consonant to the Dignity of a reasonable Creature, all those Actions that flow from such Principle, do by unanimous Consent, pass for honest and praise worthy amongst Men. Therefore two Things must concur in the making up of Honour, viz. *Vertue* and the *Demonstration* and *Fame of Vertue*.

'Tis true that when a Man possesses *Vertue*, he ought to be little solicitous about the *Opinion* of the World, since *Conscience* it self is a Stage large enough for *Vertue* to act upon. But it is not the same with opinion; For to set up for a Man of Courage and Importance in the World, without *Virtue*, being but a Phantom that disappears in a Moment, and a loose Machine that falls presently in Pieces; so *Honour* which proceeds from that Illusion only, is but a false *Honour* which soon destroys it self, and which at last covers with Shame those who had undeservedly usurp'd it. True *Honour* must have a solid *Foundation*, and this Foundation is nothing but *Vertue* its self; or to follow the Notion of the Ancients, 'tis thro' *Vertue*, that we must arrive at Honour.

232 *A short Treatise of Honour.*

*Honour*: For the Romans having erected a Temple to each, and built them contiguous, they made a Gate only to the Temple of *Virtue*, thro' which they went to that of *Honour*; And indeed *Virtue* and *Honour* are so nearly ally'd, that one is oftentimes taken for the other, and to say of one that he is *honest* or *virtuous*, is almost the same thing as to say he is a *Man of Honour*.

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A R T. II.

*What the Point of Honour is?*

**V**E use the Term of *Point of Honour*, as we do that of *Point*, in the common Way of speaking; whereby we apply Expressions, either in their natural or in a figurative Sense.

In a natural Sense, this Word of *Point* may have much the same Signification, as that of *Law*, *Rule*, *Maxim*, as when we say, a *Point of Doctrine*, a *Point of Right*, that is, a *Rule of Right*, which

we

we cannot omit without breaking in upon Right. And thus when we say a *Point of Honour*, we mean a Rule, a Law, and a Maxim of Honour, receiv'd and acknowledg'd among honest Men, which cannot be violated without trespassing upon Honour it self.

In a *figurative* Sense, the Word *Point* may be taken for the *Upsbot*, *Abridgment* or *Substance* of several things that have a Relation to one another: *That's the Point*, say we, to intimate the essential Part of Business, wherein all the rest center: And according to this Signification, we may say, that by the *Point of Honour*, we generally express all that is commendable in a Man. For as *Vertue* has several Parts or Denominations, which center all in the Word *Vertue*; so, because it is not enough for a Man to have one Virtue, but he must have them all, to be accounted an *honest Man*, we generally comprehend under the *Point of Honour*, all the Honour a Man may acquire from all the different Virtues wherewith he is endow'd.

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We may likewise express by the Word *Point*, the most sensible Part of several sensible Parts, and understand by the *Point of Honour* the Sense a Man ought to have of Virtue or *Honour*; For this being what a Man holds, or ought to hold most dear and precious, and of which consequently he ought to be most sensible and tender, the *Point of Honour* has been most peculiarly consecrated by Use, to express that Sensibility and Tenderneſs, in Imitation of the Way

*\*Here our Author alludes to the word Point in French, which sometimes signifies a Stitch.*

of speaking to signify the most sensible \* Part, with Respect to the Body; he attack'd me, say we, upon the *Point of Honour*; That is, he offended me in my most sensible Part, and of which I ought to be most tender.

Wherefore we may say likewise, that the *Point of Honour* is the *Fear of Disgrace*, that is, the Fear of falling into Contempt, or Disesteem; which *Fear*, is properly what we call *Shame*, (in Latin, *Pudor*) or *Modesty*; and which belongs to the Men as well as the Women; tho' it be chiefly used for the Sense the Fair Sex shew of their Honour and

Cha-

Chastity. Thus we see that *Homer* gives no other Name to the Point of *Honour*, when he makes *Ajax* speak to the *Grecians* to encourage them to fight.

'Tis this Shame, and this Fear of Disgrace, and of the Contempt we fall into by unworthy Actions, that make *honest Men*, and the *Point of Honour*: In-  
somuch that it may be truly said, That a Man who has no *Shame*, has no *Honour*.

*False Point of Honour, or Pride.*

These are the Significations that be given to the *Point of Honour* when it is taken in good Part: But because Men who have a corrupt Imagination, have also corrupted the *Point of Honour*, and substituted *Vanity* in the Place of *Vertue*, the same Term has been taken in an ill Sense, and made to signify the most trifling things that might contribute to the design which *Pride* inspires of making ones self respected: In that Case 'tis indeed a Point, \*That is, a nothing. He is touchy, say we, upon the *Point of Honour*; that is, he is so nice & troublesome, in having Respect paid

\*Here our Authors seems to allude to a Mathematical Point, which indeed, is no, thing.

him

him, that he is offended at the least thing that does not satisfy his Ambition; Now as in this Signification, we may mean by the Word *Point*, the minuteſt Part of diviſible things, ſo the *Point of Honour* is properly, not a Rule preſcrib'd by Honour, but a *Punctilio of Ceremony*, with Reſpect to ſuch vain and proud People, and the Swelling of *Self-Love*.

And indeed to (apply here what we ſaid in the Beginning of this Treatiſe) as *Vices* endeavour to appear under the Semblance of *Virtues*; ſo moſt Men pretend to be very ſenſible of Honour, tho' they are not really ſo; They cover their Imperfections under fair Names, and call *Point of Honour*, a certain *assuming Pride*, and *Touchineſs*, which is quite contrary to the true *Point of Honour*. For whereas the latter as it is in a Man of Honour, is a great Senſe of Virtue, becauſe of *Virtue* it ſelf, even ſo far as to deſpiſe *Worldly Honour*: This *Assuming Pride*, on the contrary, is an immoderate Ambition of the Honour of the World, inſpir'd by Conceit and Self-love. Therefore it not only ſeeks

Applaule,

Applause, but even bears the Denial of it with Impatience, and so it exercises a kind of Tyranny in the World; this is the Point of Honour of the *Ambitious* and *false Braves*, of the *Passionate*, *Brutish*, *Comardly*, *revengful* and *unchristian*, in a Word, of those who hardly deserve to be call'd Men.

*What the true Point of Honour is.*

On the contrary, the true Point Honour, or the Point of Honour of *honest Men*, does solely consist in what is *honest*. And because this comprehends the Duty of every one of us in particular, we may define the Point of Honour to be *every ones Duty*. For tho' there be several Duties incumbent upon one Man, yet we may say, that there is but one Point of Honour, or if there be several Points of Honour, or several Duties, that they do all center in one.

There are in Effect, several Duties incumbent on a Man, but all these Duties are no other, than the Obligations laid on us by *Virtue*, according to the different Things to which it may direct us: Wherefore we may use here the same

Divi-



Division we made in the Beginning of this Chapter and distinguish these *Obligations* in general, into *outward* and *inward*.

*Outward Obligations* are those, which exact some Actions from us, by Virtue of a Right that others have acquir'd over us; if, for instance sake, I pay a Man a sum of Money I owe him by Virtue of a Bond, I do discharge my Duty, and am as a Man of Honour by so doing; whereas had I not done it voluntarily, he would have forc'd me to it, by Virtue of the Right he had acquir'd over me by my Bond.

*Inward Obligations* are those, which we discharge out of a meer Motive of Conscience, without being forc'd to it by any Body, as if in the same Instance, I pay the same Man the said Summ of Money, tho' I know he has lost my Bond, and therefore cannot force me to pay him; Now this is call'd *inward Justice*, and is properly that *Seed of Virtue*, that makes us do things for Virtue's sake, and is consequently the *highest Pitch* that *Honour* can attain. For tho' I was a Man of Honour by paying my  
Credi-

Creditor, when he might constrain me to it, yet at present, that he has no hold on me, if I acquit my Obligation, thro' a pure Sense of Virtue, I am in a Manner, doubly a *Man of Honour*. Therefore as *Honesty* lies in that very thing, so a *Man of Honour*, and an *honest Man* they are almost invertible Terms.

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A R T. III.

*Of the Different Species of the Point of Honour, wherein the Honour and Virtue of the Heathens, is treated of.*

As there are several Sorts of Duties or Obligations in a Man, which center all in one, so there are likewise several Sorts of Points of Honour which end all in one. Now if we descend to Particulars, we shall find that in all Men there are as it were, three Sorts of Points of Honour, the first of which relates to *Nature*, the Second to every ones *Employment or Calling*, and the third to *Religion*.

*Different  
Sorts of Point  
of Honour.*

The

*Point of Honour according to Nature.*

The *Point of Honour* with Respect to *Nature*, is a Duty inspired by *Nature* to a Man as he is a Man, and is nothing else but to live according to the Consonance and Agreement of things with *Reason*, which alone distinguishes a *Man* from a *Brute*. These are eternal and innate Ideas, that make him truly a Man; these are the *natural Seeds of Honesty*, which are in him the Spring of the *Virtues* commonly call'd *Cardinal* or *Fundamental*, viz. *Justice, Prudence, Fortitude* and *Temperance*, and which do naturally prompt Men to *honourable Actions*: Therefore a Man ought naturally to be the more

\* Homo sic bene viro digna facere debet, ut nihil faciat viro indignum.

sensible of that *Point of Honour* as that he immediately renounces and forfeits the Nobleness of his Nature and Species, and the Excellence and Empire he has over Brutes by his *Reason*, when he injures himself in that *Point of Honour*, by Actions unworthy of the Dignity of humane \* Nature.

And

*This was the Point of Honour of the Ancients.*

And indeed, this *Natural Point of Honour* is the Foundation of all the rest, since 'tis absolutely necessary, that a Man be a Man, before he be any Thing else. But we shall be yet better able to judge of the importance of that *Point of Honour*, if we cast our Eyes on the Actions of the great Men of Antiquity: All their great, glorious, honourable and commendable Atchievements, proceeded from this *Point of Honour*: For having known *Virtue* only thro' *Nature*, all their Discoveries went no farther than this, *viz.* That Nature having made us different from Beasts, the Duty of Man, and his *true Point of Honour*, was, in all his Actions to distinguish himself from *Brutes*, by conforming them to *Reason*.

*Great Virtue of the Ancients.*

From this Fountain, did flow the great *Piety* towards the Gods; nothing exalting Men above other Creatures, more than those supernatural Sentiments of Devotion; From the

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same Source proceeded those Admirable Effects of Probity and Modesty, that more than humane Constancy and Intrepidity; that fervent Zeal for Justice; and those surprizing Actions of the Love some illustrious Ancients had for their Countrey, to whose Safety, Honour and Glory, they sacrificed their Lives and Fortunes; which *publick Spirit* is a *Second Piety*.

From the same Spring arose those incredible Actions of *Honesty*, which is, as it were, a *Third Piety* of Man towards other Men; insomuch, that some have return'd to their Enemies, or to speak more properly, to their Tormentors, rather than to violate the Sanctity of their Oath. In short, from hence came those shining and glorious Deeds of Humanity, Good-nature and Generosity, in Relation to Injuries.

\* *Just.*  
*Lips. Monit. & Ex-*  
*emp. Pol.*  
*Lib. II.*  
*Chap. xii.*

*They knew, to use the Words of Justus Lipsius, \* that Gentleness and Humanity is the Character of great and well-born Souls; as on the contrary, clownish, untoward and unreasonable Men*

*Men are for the most part vindictive and cruel, when they may be so impunely.*

*Pericles an Enemy to Revenge.*

We have a rare Example of it in the great *Pericles*, who at the Hour of Death, comprehended all the Honour of his Atchievements; or to speak it in our Phrase, made his whole *Point of Honour* to consist in this, that he had never caus'd any one to Mourn.

*As also King Philip.*

We find likewise another Instance of it in *Philip*, the Father of *Alexander the Great*, who made his *Point of Honour* so essentially to consist in *Humanity*, that he said to those who endeavour'd to persuade him to be reveng'd of some that had offended him; *I'll never do it: Would you have me pull down my self the Monuments of my Glory; which to erect, is the only Aim of all the Actions of my Life?* But what is more surprizing in this King, is, That in an Audience of Leave, which he gave to some *Athenian Ambassadors* (to whom he had granted all that they came to demand of him)

him ) having, by an Excess of Bounty, ask'd them if there was yet any thing wherein he might gratifie them ; and one of them having insolently made Answer : Yes, *To go and hang thyself* ; he only said, Addressing himself to the other Ambassadors: *Let your Masters know that those who speak at this Rate, discover more Weakness than those who patiently hear them.*

*Gentleness and Generosity of Julius Cæsar.*

To pass from the *Greeks* to the *Romans* : *Julius Cæsar*, tho' matchless in all Things, was yet so most eminently in his Gentleness and Generosity. In the Beginning of the Civil Wars, when most People thought it Prudence to strike a Terror, he generously and freely spared the Lives of every Body, and set them at Liberty. What did he do at the Taking of *Corfinium* ? There was in the Place Thirty Cohorts, a great Number of Senators and *Roman Knights*, and the very Choice of *Pompey's Forces* ; and tho' he might have put them to Death, or at least have kept them Prisoners ; he e'en  
let

let them go over to *Pompey* without Ransom. Nay, at the Battle of *Pharsalia*, when he saw Victory leaning on his Side, he rode up and down, bidding his Men *to spare their fellow Citizens*; and to leave an immortal Monument of his Humanity, and of that Greatness of Soul, whereby he rais'd himself above all his Contemporaries, having found amongst *Pompey's* Papers, the Letters of such as had follow'd his Party; he committed them all to the Flames, that he might not afterwards be tempted to be reveng'd of them. He not only mourn'd the Death of *Pompey*, who had lost his Life thro' the Villainy and Perfidiousness of another, but reveng'd it likewise; and caus'd his Statues, which the People had pull'd down, to be set up again.

*And of Augustus Cæsar.*

*Augustus Cæsar* did not only succeed him in the Empire, but in his Moderation likewise; For without mentioning his Generosity in forgiving *Cinna*, who had plotted against his Life: History has recorded an Instance of his Clemency,



which is the more remarkable, as that it was practis'd in Relation to a mean and inconsiderable Fellow, being a highway-man, who infested *Spain*, and upon whose Head *Augustus* was oblig'd to set a Price, because he could not be apprehended; this Robber having Notice of it, thro' an unparallell'd Piece of Confidence, came himself to the Emperor, and told him, *You have promis'd a Reward to whomsoever shall deliver to you dead or alive, The Robber Crocita, (for this was his Name). I bring you his Head, I am he myself.* *Augustus* admiring the Resolution of the Fellow, not only pardon'd him, but gave him also the Remcompence he had promis'd for his Head. The same Emperor seeing in *Milan* a Statue of *Brutus* who had been his Enemy, which had been erected to him whilst he was Governour of that Province, he forbid it to be pull'd down. But these Examples would carry us too far, since there is scarce any great Man in whom Humanity and Moderation did not shine: Among the rest, *Vespasian* and *Titus* have thereby rendered themselves commendable.

*Good-Nature of the Philosophers.*

Was there ever, in the State of Nature, such Gentleness and Generosity as surpass'd that of the Ancient Philosophers? Of which *Juvenal* gives us a sketch in the \* following \* *Juv. Sat. xiii.* Lines.

*Inglorious Comforts thou shalt poorly*  
(meet,  
*From his mean Blood, but, oh! Revenge*  
(is sweet.

*Thus think the Crowd, who, eager to engage,*  
*Take quickly Fire, and kindle into Rage ;*  
*Who ne'er consider, but without a Pause,*  
*Make up in Passion, what they want in Cause.*  
*Not so, mild Thales, nor Chrysippus*  
(thought,  
*Nor that Good Man, who drank the Pois'n*  
(ous Draught  
*With Mind Serene ; and could not wish to*  
(see

*His vile Accuser drink as deep as he :*  
*Exalted Socrates ! Divinely brave !*  
*Injur'd he fell, and dying he forgave :*  
*Too noble for Revenge ; which still we find*  
*The weakest Frailty of a feeble Mind ;*

*Degenerous Passion, and for Man too base,  
It sets its Empire in the Female Race.*

The *Virtue* of some of the Antients was also emeniently *Conspicuous* in the *Contempt* of *Slanders*, of which I shall give a few *Instances*. Some drunken *Fellows* having publickly rail'd at the *Wife* of *Pisistratus*, and coming to throw themselves at his *Feet*, and beg his *Pardon* for it: *What do you mean?* Said he to them, feigning being surpris'd; *My Wife did not stir out yesterday: As for you, let me advise you never to get drunk again.*

As for *Philip King of Macedon*, of whom we have spoken before, he not only was insensible of *Slanders*, but even made his *Advantage* of them, by correcting what was amiss in himself; and because he had been insulted and tax'd with many *Faults*, by the *Athenian Ambassadors*, he us'd to say, *That he was oblig'd to them for making him a better Man by their Slanders, which he endeavour'd to belye by his good Actions.*

*Antigonus* and *Pyrrhus*, his *Successors*, were likewise regardless of *Slanders*.

ders. The latter being inform'd, that some young Men had spoken ill of him in their Cups, he sent for them, and one of them confessing the Fact, and telling him withal, very frankly and ingenuously, *That, perhaps, they would have spoke a great deal worse of him, had not their Wine fail'd them:* Pyrrhus took the Thing by the right End, and only smil'd at it.

The same *Pericles* whom I have already mention'd, being follow'd to his very House by an insolent Fellow, who loaded him with hard Names all the Way, he answer'd never a Word; but being come home, and Night coming on, he bid one of the Men light a Flambeau, and reconduct the Fellow to his Habitation. In short, the Emperors of *Rome*, owe almost all their Greatness to this Elevation of Soul.

Now whence came those noble Sentiments in People who were only acquainted with Nature? They proceed from that natural Point of Honour of which we are speaking; that is, from that Duty purely Humane, which con-



sists in doing nothing unworthy of a Man, or of Humane Reason.

*Second Point of Honour of ones Profession.*

The *Second Point of Honour* is that of the Employment or Profession to which the divine Providence calls us. And this *Point of Honour* is the indispensable *Duty* incumbent upon us, which *Duty* centers in the most Essential Part of our Function.

*Point of Honour to Sovereigns.*

The essential Quality of a King, for the Purpose, is to govern according to the Laws, and to administer Justice to the People who have establish'd him, and have intrusted with him, as it were from G O D, the Power of the Sword; that the Strong may not oppress the Weak; nor the Wicked insult over the Good; and that thereby the whole Society may be maintain'd in Peace. Justice therefore is, as it were, the Sun, or the very Soul of a State, and the Principal, most Noble, and most glorious Function of a Sovereign; and consequently, his *Point of Honour*.

Of

*Of Magistrates.*

*Magistrates* (under which Name, may be understood Publick Ministers, and all such as the Prince appoints to administer Justice, and to whom he communicates his Authority) ought assentially, and above all Things, to be Upright and Just: And herein likewise lies their *Point of Honour*.

*Of Sword-Men.*

*A Soldier* (under which Denomination I comprehend not only all those who serve in the Army, but likewise all Noblemen and Gentlemen, because they are naturally, as it were, a Body of Reserve for the Defence of the Prince and State upon a sudden Emergency) ought principally to be a Man of Courage, this being his *Point of Honour*.

*Of Merchants.*

*A Merchant*, whose Profession consists in continual Dealings with other Men, ought to look upon *Honesty* as his chiefest Quality; it being the Supporter

of

of Commerce, and therefore his *Point of Honour*.

*Of Workmen.*

The *Artificer* and *Labourer* ought to be *industrious* and *laborious*, and answer their Vocation, and discharge their *Duty*; and that's their *Capital Point*.

*Of Ecclesiasticks.*

And, to pass from the *Temporal* to the *Spiritual Commonwealth*, *Ecclesiasticks* ought in general, to lead unblemish'd exemplary Lives, to answer the Obligations of their Character: And if they have Dignities and Benefices with Cure of Souls, the acquitting themselves of their Charge, is likewise their *Point of Honour*.

*Of Women.*

As for *Women*, I meant them all along when I spoke of Men: There being this only to be said, particularly in Relation to them, that *Modesty* and *Chastity* ought to be their Paramount Quality, and *Point of Honour*; inso-much, that *Modesty* is often expres'd by the

the Word *Honour*. And besides, Women ought to discharge the Duty of their Employment, if they have any.

Not but that a Prince ought to be Brave, Honest, Laborious and Vertuous; a Gentleman and a Soldier Just, Faithful, Active and Religious; a Merchant Equitable, Stout, Laborious and Devout; an Artificer, Honest, Courageous and Sober, and so forth: For all these several Persons could not be said to be tender of their *Point of Honour*, unless they did acquit themselves of all the Parts of it. But 'tis their respective *Professions* that unites in one *Point* all these other Qualifications, out of which is form'd one *Principal* and *Paramount*, which is generally, and without being taken Notice of, the *Attributes* which denominates them *Men of Honour*.

Therefore the *Point of Honour* of a Judge, is to be Upright and Just: In this all his other Qualities centers; and this is the Part he is most tender of, if he has any Sense of *Honour*. We see this confirm'd by daily Experience: For if one says of a Judge, that he has  
no



no Courage, that he hates taking Pains, and has but little Religion, he does but Laugh at it: (I mean according to the ordinary Course of the World.) But if one shou'd say of him that he takes Bribes on both Sides, he presently flies into a Passion, because he is touch'd in his most sensible Part. Thus a Man of the Sword will not be much concern'd if you say he is an indifferent Pay-Master, drinks hard, loves Women, and has not much Religion; but tell him, he shrinks from Dangers, and he'll Challenge you immediately, because you Attack the Point of Honour essential to his Profession. And thus it is with Men of other Callings.

*Third Point of Honour, according to Christianity.*

The Third Point of Honour, is that of CHRISTIANITY, which consists in doing nothing unworthy of the Christian Religion, which we have engaged to profess by a Solemn Promise in our Baptism, which Promise, implys a Resolution rather to suffer Death, than to break any of those Commandments GOD has given us

for

for the enlightening and perfecting Reason, and to make it capable to raise Humane Nature, as far as it is possible after its Corruption, to its first Dignity and Purity.

*Which rectifies the Natural Point of Honour.*

This is the *Point of Honour*, which oftentimes, contrary to the Dictates of the *Natural Point of Honour*, is Meek, Humble and Patient; and which, as humble as it is, makes a Man courageous against the Effeminacy and Temptations of the Flesh, and fearless in the Defence of Religion, Truth and Charity.

These are the generous Sentiments that prompted those heroical Christian Souls, of both Sexes, and of all Conditions, to suffer the most exquisite Torments that the Devil could suggest, rather than do any thing unworthy of their Religion; which Constancy and Resolution, all who profess themselves Christians, ought to endeavour to imitate, and never to act against *that Point of Honour*; that is, against the Sanctity  
of

of Life, to which they have bound themselves.

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#### A R T. IV.

*That all Points of Honour Center in that of Christianity.*

**T**Hese are the different Sorts of the *Point of Honour*: The First, which is that of *Nature*, is common to all Men: The Second, which results from ones Profession, is particular to every one of us; And the Third, which springs from Religion, is common to all Christians. Thus *Honour* is communicated to every Body, one way or other; and all such as have the Use of Reason, are sensible of it. But as the *Point of Honour, according to Christianity*, is the true and most perfect Being, as I said somewhere, the *Seed* of all other Virtues; 'tis by that also that not only the *Natural*, but all other *Points of Honour* are rectified, and meet in it as their proper Center; insomuch, that it may be said,

said, that there is ( or at least ought to be ) no other Point of Honour among Christians: And indeed, let a Man be but a good Christian and he'll discharge all his Duties : Is a Judge a good Christian ? He is also a good Judge : Is a Man of the Sword a good Christian ? He is also truly brave ; and so forth.

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A R T. V.

*Of \*Baseness, and what it is.*

(\* Note, that I am forc'd to make use of the Words Base and Baseness, to express what the French call Lache, and Lachete.)

**W**Hat I have already laid down, is confirm'd by its contrary, it being usual to oppose One Vice to One Virtue. Now the Contrary of the Point of Honour, is what we call Baseness, which is an insensibility of Honour or Virtue: For we gave the Epithet of Base to all the Actions, that shew that the Person from whom they proceed, has  
no



no Sense of Honour, nor any Tender-  
ness for Virtue.

We call *Baseness*, the Violation of Natural Virtues; that is, of those Principles of Honesty, which are suggested by *Nature*, enlightened by *Reason*, and 'tis in that Sense, we call a Man *Base*, who has no Sense of Piety and Religion, (I speak here with the Wise, and not with the Libertines) who breaks his Word, who use Fraud and Deceit, &c.

We call *Base*, those Judges, who regardieſs of the Honour of their Employments, suffer themselves to be brib'd.

We call *Base* and *Cowardly*, a Man, who wearing a Sword for the Defence of his Prince and Countrey, runs away before the Enemy.

We call *Base*, such Clergy-Men as use their Character as a Cloak to their Vices.

And finally, we call those Women *Base*, who prostitute their Honour.

**A R T. VI.**

*Of Pride, or the False Point of Honour.*

*The Offence that wounds Honour, proceeds both from within and without.*

**T**HUS *Baseness* is directly opposite to the Point of Honour; which shews that the Offence that wounds Honour, may proceed both from our selves and from others; and which agrees with what I said before concerning the two Parts, that are essential in a Man of Honour: For it is not enough to be Honest with Respect to others, but a Man must be so too in Relation to himself.

*From within by Baseness and Pride.*

Now the Offence we may our selves give to our Honour, is of two Sorts: The one is that *Baseness* whereof I have already spoken; that is, when thro insensibility of Virtue we commit Actions, which besides their irregularity, do likewise prostitute our Reputation. The other

other is when we do not directly fall into an Evil, but suffering our selves to be dazled by false Sentiments, we quit the *True*, and Embrace the *False Point of Honour*, or *Pride*, wherein we may be easily mistaken ; for the latter, like a lying Devil, counterfeits Truth upon all Occasions, in order to surprize us.

There are as many false Points of Honour, as there are true ones. The Point of Honour, according to Nature, guided by Reason, is to curb our Natural Appetites, and never to swerve from the general Principles of Honesty ; whereas *Pride* and *Vanity* prompt us to indulge our Natural Desires upon all Occasions. The Point of Honour of ones Profession, is to be well skill'd in the Things we pretend to, and to do them well ; whereas *Pride* makes Men pretend to be skilful and exact in their Professions, when indeed they are neither.

The Point of Honour, according to *Christianity*, consists not only in not doing Ill, but likewise in doing Good out of a Principle of Charity ; whereas *Pride* makes false Christians satisfie their

their Passions, under the Cloak of Hypocrisy, and a Counterfeit Piety.

As for Injuries that others may offer to our Honours, I have shewn wherein they consist, and how far it is lawful to revenge them: But in this lies the greatest *Conflict* between the *True and the False Point of Honour*. The Latter being conscious of its want of Merit, is Touchy, Captious, and offended at the least shew of Contempt; whereas the *True Point of Honour* is moderate, humble, and turns Contempt it self to its own Advantage. *Pride* seeks Reputation by *Revenge*, and *True Honour* by Pardoning. *Pride* returns a real Evil for imagined Offences; *True Honour* returns Good for Evil, even when the Injury is real. *Pride* places Honour in Violence, Anger, Passion, Swagging and Cunning; but *True Honour* has its Essence in Gentleness, Moderation, Patience, Candor and Sincerity.



## A R T. VII

*Of Christian Revenge.*

**W**E shall now bring in some Examples, which shall at the same time, shew the use we ought to make of the foregoing Rules. A Magistrate, for the Purpose, has been taxed, that instead of Administring Justice fairly, he sells it to the highest Bidder: This Injury is certainly the most heinous that can be offer'd to his *Honour*, which consists in doing Justice to the Rich and Poor without Distinction. If he be a Man, he ought to be extreamly provok'd by this Affront: He is so indeed, and his Resentment would soon have Recourse to Revenge, if it was not check'd by Reason.

Reason therefore, mounts at that Time the Tribunal, in order to pass Judgment on the Offence: She hears on one side the *Natural Resentment*, or *Pride*, as the offended Party, which lays before her, an innocent Man unjustly abus'd;

abus'd ; a Magistrate concern'd ; a Contempt the more Criminal, as that a Respect is due to his Office ; which subsisting only by Authority, the vilifying him, does at the same destroy his Authority, and render him useless, and incapable to discharge his Office.

On the other side, Reason hears the True Point of Honour in favour of the Prisoner at the Barr : It represents to her, that he that gave Offence was Rash, Passionate, Drunk, out of his Senses ; or if you please, that having lost his Suit, his Grief had extorted those Injurious Words from him ; which makes Reason take Notice, that tho' the *Injuries* proceed from the Will, yet 'tis from an imperfect, corrupted, and disturb'd Will, which consequently renders it, in a Manner, *unvoluntary*.

*Pride*, alledges the Law of *Nature*, which allows to pursue ones Revenge by Law ; to attack a Man's Reputation, being little less considerable than to Attempt upon his Life ; and Punishments being necessary both for the Correction of the Guilty, and to give others Warning. On the others Hand, the True Point

Point of Honour insists upon the Law of Christianity, which excuses both the Offence and the Offenders, and which makes Honour to consist, not in revenging an Injury, but in forgiving it.

Thus Reason, being convinc'd herself, enclines Nature, by Degrees, to hearken to Religion, or Christian Wisdom. She shews how glorious and commendable it is, to regard others in ones self, and ones self in others; to consider our Faults and Weaknesses in theirs, as being all link'd in Consanguinity by Nature; to reflect that *Honour* is never lost by the Injuries we receive, but by the bad Actions we do; and an honest Man stands and falls to his own Conscience. She shews, contrary to the Sentiments of *Pride*, That he who patiently bears an Injury, as he distinguishes himself from others, does thereby raise his Honour and Reputation, instead of hurting them; and that it matters but little, if such as have a perverted Judgment, turn, by invented Names, his Virtue into Disgrace; since those wrong Judgments do neither alter the Nature of the Thing, nor the

True

true Opinion one ought to have of it; no more than Sugar ceases to be sweet, altho' a sick-Body, whose Mouth is out of Taste, finds it bitter.

Moreover, Wisdom represents that all wisemen not only among Christians, but such as were strangers to Christianity, never minded those imaginary Disgraces; And that the false Notion of Dishonour, is an Imposition upon Reason, which ought particularly to be despis'd by all those who have Vertue and Sense.

Finally, Reason being thus fortified by those wholsom Maxims, re-settles Peace in the Mind of the offended Person, silences the Laws of Nature by the Precepts of Religion, and qualifying the *Pride* of this Magistrate, by his true *Point of Honour*, lets him see how commendable it is in a publick Man, whose Authority furnishes him with various and easie Means of Revenge, to forgive the Injury, and to make his Generosity and Wisdom to be admir'd at the same Time.

Thus, this wise Magistrate rectifies, (as I said he ought to do) one Right  
N by



by another; And because that of Religion ought to prevail over all the Rest, 'tis that also, which displaying the generous Zeal of Charity, enclines him not only to pardon the Offender, but even to protect him, and serve him afterwards, if Occasion offers, with the Tenderness of a Father: And thus he Revenges himself by remembering, that he is a Man, a Magistrate, but above all, a Christian.

Let's view another Example of a just Resentment, of a Calumny whose Consequences might still be more dangerous: A Man of the Sword being actually in the Service, and having a considerable Post, tho' a Subaltern, finds himself in an important Action, that happens to have an ill Success; The Officer who commands in chief, being willing to secure his Reputation, lays falsely all the Blame of the Disappointment upon the other, the thing makes so much Noise, that it comes not only to the Subaltern's Ears, but even prepossesses the Prince against him: Hereupon natural Resentment, cries Revenge, Death or Revenge. And indeed when a  
Man's

Man's Honour is publickly assaulted, it seems that not to defend it, may be the loss of it; Wherefore he must challenge the Person that has affronted him; And as they Phrase it in the World, cut his Throat. On the other Hand, right Reason enlighten'd by good Principles, checks the first Motions of the Flesh and Blood; it stops its Ears to Passion, it considers, at one view that Revenge is in it self criminal; That neither Honour, nor Dishonour depend upon vulgar Opinion; That the Prince's Mind is the only Tribunal, before which this Difference is to be decided; and that all the Praise, or Blame, all the Honour or Dishonour will arise from the Judgment he shall pronounce in this Matter. Thus triumphing over *natural Pride*, it inspires the offended Party with Patience, and enclines him to address himself directly to the Prince, before whom having baffled his Calumniator by good Reasons, and incontestable Proofs; he has the Consolation to see not only his Innocence acknowledg'd by his Sovereign; but that the Latter, mov'd

by Equity and Justice, clears him publicly to all the World; which gives a fresh Lustre to his Honour and Reputation.

In all this Conduct, humane Prudence might, perhaps, have as great Share as christian Wisdom: But here is an Effect of true Generosity.

This brave Gentleman is not presently puffed up with Pride, because he has now got the Prince on his Side; but being contented to have vindicated his *Honour*, he spares that of his Enemy: The latter being under the same Disgraces, into which he would have cast others, (and that by a just Judgment of GOD upon false Accusers, who generally fall into their own Snares) our good Christian is not only unwilling to take Advantage of this Occasion to be reveng'd, but even keeps a Distance, and remains in Silence, not to be any ways accessory to the Ruin (tho' never so well deserv'd) of his Enemy. This is to have a Soul truly brave, and such as may be the Pattern of Generosity.

Here's

Here's another Instance of a reasonable Resentment and Revenge. An honest Merchant has Dealings with a certain Man, who finding a Mistake in a Bill, and a considerable Summ charg'd upon him, which he had already paid, away he goes to the Merchant, in a great Passion, upbraids him with Dishonesty before several People; and without waiting to hear what the Merchant had to say for himself, leaves the House, and defames him publicly every where.

Both the Merchant's Wife and Friends, and indeed himself, being assur'd of, and relying on his Honesty, and provok'd with Indignation by this violent Proceeding, Every Body advises him immediately to be reveng'd of an Injury of no less Consequence than his total Ruin; since all his Trade depends upon his Credit, and his Credit upon the Reputation of his Honesty: But the Merchant being convinc'd that Christianity bids us not only to forgive Offences, but likewise to be just to every Body; looks over his Books, and finding the Mistake was occasi-



oned by the Over-sight of his Book-keeper, he not only rectifies it, but begs the others Pardon, and resolves for the future to keep his Books himself, to avoid the like fatal Errors.

But lest we grow tedious, let us end with the Example of a Resentment that proceeds to actual Revenge. A virtuous Lady, thro' the Jealousie, Malice, and Cunning of some of her Neighbours, is decoy'd, under a plausible Pretence of Friendship, into a House of ill Reputation, where being seiz'd with a Constable, that was in the Plot, she's carried before a Justice, who commits her to the House of Correction. Her Relations hearing of this, make a diligent Search after the Authors of this scandalous Intreague, and having found them out, they sue them at Law, and recover great Losses and Damages; but the offended Party being contented to have her Honour vindicated by a solemn Judgment, does generously, and like a good Christian, remit the Fine to her Enemies.

*Different*

*Different Sorts of Resentment, Revenge  
and Point of Honour.*

In which Examples you see the different Sorts both of Humane and Christian Resentment, and the ways of vindicating the Point of Honour. The First consists in resenting an Injury to return *good* for *evil*; the Second in resenting it without returning *evil* for *evil*; The Third in resenting it to punish ones Self; And the Fourth in resenting and revenging it, upon a forc'd Put, but so as that the *Revenge* be less than the Offence; which may regulate all Sorts of Conditions. For when one is injur'd he ought to consider that he is not only a *Man*, but a *Christian*: That the *Christian* ought to govern the *Man*. Or to summ up all we have said, That *Nature* ought to be guided by *Reason*, and *Reason* its self over-rul'd by *Christianity*.

The *natural Appetite* alone prompts us to brutish Actions; Reason shews that these are *unworthy* of *Man*, and the Precepts of the Gospel teach us, that it is not enough not to do any thing unworthy but that we must do something commendable.

## A R T. VIII.

*Containing a Recapitulation of the foregoing Maxims.*

**W**Hat can now those Persons reply who suffer'd themselves to be seduc'd by Vanity and *false* Glory? Is not *Pride* now forc'd to yield the Victory to *true Honour*, after so sensible, so pressing, and so convincing Truths? For if they shou'd say, that a Man that does not resent Injuries, will not be accounted brave; I answer, That a Man of true Courage, being a Man of Sense, he should forfeit this last Quality, if he resented trifling Offences: If they insist that a Man who revenges not an Offence done to his Honour, shews thereby he has none—— I shall oppose to them all Laws both humane and divine, which forbid any one to revenge himself by himself; and I shall tell them in particular that a \* *Duel* attacks directly the Sovereign Authority, and is therefore

\* Our Author writ in France where Duels are forbid upon the severest Penalties.

*High-*

*High-Treason* ; if they object that 'tis mean, and Citizen-like, to have recourse to Law for the Reparation of an Injury, they shall be more surpris'd yet, when I shall tell them, on the contrary, that 'tis the only allowable way to be reveng'd ; And even that a Christian commits a Sin ( not to say a Crime ) when he makes use of it, because 'tis his Duty to pardon freely. If they urge, that 'tis giving Way and Scope to Malice, not to revenge ones self, even beyond the Injury ; I answer that 'tis quite contrary, and that not only natural Generosity prescribes the Exercise of *Clemency* , in order to overcome Malice, but that **Christian** Generosity bids us absolutely to forgive and love our Enemies. If they say that 'tis by Bravery that a Man gets Reputation, I reply, That they mistake, and that 'tis only by *Vertue* that a Man gains *Honour* : That the vertuous Man is only he who does worthily discharge all the Obligations, which either reasonable Nature, his Profession, or the Laws of Christianity, lay on him : That the Precepts and Maxims of the Gospel being his *true Point of Honour*, ( because

in



in them all his other commendable Qualities have their Center) they ought to shine in all his Actions, and particularly over-rule his Revenge; in this therefore he must observe the Rules of Resentment; examine the Injury; stop his Ear to the Suggestions of the natural Appetite, which prompt him to vent his Passion; and make it an inviolable Law to himself, not only not to do any thing unworthy of a Man, or derogatory to his Quality, but above all, to signalize in this, as in any thing else, his christian Moderation, Gentleness and Charity. That on the contrary, *Pride* assuming the Place of the true Point of Honour, deceives the Mind, and makes it mistake for honest Actions, what nevertheless is nothing but *Baseness*; that this *Baseness* appearing particularly in *Revenge*, since in it, Men follow nothing but the Dictates of *Brutality*, it is so far from making them pass for brave and men of Honour, as they pretend, that it rather makes them to be accounted *base, vindictive, savage, and unsociable.*



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